Populism vs. Plutocracy

The Universal Struggle

Edited by Willis A. Carto

POPULISM vs PLUTOCRACY:
The Universal Struggle

ETERNAL
VIGILANCE
LL

POPULISM
VS
PLUTOCRACY:
The Universal Struggle

EDITED BY
W. A. CARTO

LIBERTY LOBBY

Dedicated to Col. Curtis B. Dall,
a valiant fighter for populist principles
whose influence lives and grows today

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PREFACE TO THE SECOND EDITION

In 1982, for the first time, a serious attempt was made to define American populism with publication of the first edition of this work, originally titled *Profiles in Populism*. It went through two printings which were duly exhausted and not until now have the publishers addressed the steady demand for a new edition. Since 1982 populism has had a genuine rebirth and this book and the work of Liberty Lobby must take appropriate credit.

In 1984 and again in 1986 the Populist Party was reborn; each time finding itself sabotaged from within as populist movements usually are and sputtering out.

However, the inability of the populist movement to institutionalize itself with its own party has not by any means snuffed out the philosophy. In fact, the idea of populism is today familiar to every newspaper reader, not to mention every politician. Rare is the office seeker who fails to try to identify himself as a populist and his opponent as a spokesman for special interests.

The word is flung around with abandon by candidates, reporters, televised talking heads and pundits as if they know what they are talking about and as if they think that everyone else knows, too. Unfortunately, the truth is that few if any of these assumed experts understand what populism really is. It is the purpose of this book to remedy that ignorance.

This work tells of America's lost heritage of freedom, nationalism and populism by portraying leading personalities who played a significant part in our country's history. By focusing on the magnificent heritage they left us, the book points toward the goal that we have to attain unless our country, as George Washington warned, is to "run the course which has hitherto marked the destiny of nations."

This certitude—perhaps an unconscious certitude on the part of many—has given the populist ideal increasing prestige and momentum to political dialog in the past 13 years and it will continue to

supply that fuel in the future unless and until the ideal of populism either triumphs or is ground out once again; this time by a ruthless international tyranny: anarchy and bloodshed on a scale that will make even the most catastrophic nightmares of Hollywood screenwriters pale.

That there is a pall on the serious discussion of populism and the great statesmen of our past (for statesmanship and populism are synonymous) cannot be seriously doubted by anyone, including the plutocratic mattoids and their acolytes who personally profit from the suppression. Let it be the destiny of this book to hammer this conspiracy of silence into millions of pieces—each piece being one person led to discuss the real issues of today's world, and to fearlessly assign responsibility to the criminals and greedy sociopaths who have brought our country and indeed our entire culture to such a low and sad state.

This second edition has been substantially increased in length and the number of populist statesmen portrayed has about doubled. Major credit for the writing and putting together the new material goes to Michael Collins Piper, who deserves to be cited as editor as much as I.

—W. A. CARTO
Washington, D.C.
March 15, 1996

INTRODUCTION

America today, as a nation, culture and way of life, is threatened by mounting and unprecedented economic, social and political turbulence.

The disintegration of American society, which has accompanied the decline of America's strategic position in the world since 1945, is a direct result of the system of monopoly finance capitalism and economic royalism, which came to dominate the nation during the 20th century.

Capitalism—as distinguished from free enterprise—is a force for instability and revolution.

The revolutionary dynamics of monopoly capitalism, a system which is alien to American tradition, are directly responsible for the political, economic and social quandary in which Americans find themselves in the last quarter of what was supposed to be "the American century."

The solution, then, to the problems posed by the alien system of economic royalism and monopoly is a return to American tradition.

America's authentic political heritage is the great body of philosophy and practical political thinking which has come to be known as populism.

Populism is the only social, economic and political system which withstands the destructive and degenerative effects of modern, industrial society on the family, nation, race and culture.

Populism is a force for stability, creating a tranquil society in which individual and cultural growth can occur without progress being threatened or exploited by alien forces promoting culture distortion.

A stable society develops and thrives when populist principles are applied because the primacy of the nation, culture, family, people and race in public policy is ensured; to the survival and growth of all of these, all other considerations are subordinate.

The assault of internationalism upon our country is total in nature and aims at nothing less than the complete annihilation of our politi-

cal system, our culture and even all interpersonal relationships. This regressive aim is put forward as great progress but the end goal is to structure all society as a beehive, with all equal bees carefully tended by omnipotent financiers or commissars who gather the honey. Some call it communism—a society of two classes—the very rich and the slaves. Others call it monopoly capitalism. Both are correct.

In the new global society envisioned by the planners and social-change advocates, the class constituting of the destitute poor will consist of the newly impoverished former middle class. Meanwhile, the super-rich, as the saying goes, will be with you always.

Rampant inflation caused by crushing interest rates, enormous federal deficits and ruinous taxation are designed by the super-rich to dispossess the middle class and bring about a return to virtually medieval conditions, this time in the Global Plantation.

Historically, populism has always carried a strong agrarian component, but populism can develop—and indeed, did, up through the 1940s—to meet the changing conditions in a developing industrial and technological society.

NATIONALISM VS INTERNATIONALISM

One purpose of this volume is to expose the Establishment's false liberal-conservative dichotomy and focus the attention of political thinkers on the most significant issue in America today: nationalism vs internationalism.

This issue—the only one of enduring consequence—is understood by few public figures today.

There is not, and can never be, a "liberal foreign policy" or a "conservative foreign policy." There can only be a nationalist foreign policy or an internationalist foreign policy.

The clash between American tradition—expressed politically and culturally as populism—and the false, mattoidal liberal-conservative "new world order" is easily illustrated.

The most important precept in American populism is the emphasis on the nation. This expresses itself in strong nationalism, a foreign policy which would place the interests of the United States ahead of those of any and every other nation.

Nationalism, however, is the opposite of imperialism, and cannot be expressed in foreign military adventures to seize territory or commercial advantages.

Consequently, true nationalism cannot be expressed as militarism.

But neither are the American traditions of armed neutrality and nonintervention abroad a manifestation of pacifist sympathies.

SHADOWY ELITE TO RULE

The "new world order" favored by liberals openly, and by "conservatives" often unknowingly but self-evidently, is internationalist. Its real purpose is to establish a global government secretly controlled by a plutocracy.

Sovereign nations will have no place in the "new world order," although the fiction of borders and nominal independence will be preserved for a time to gull people into believing their nations are still sovereign, while international finance rules.

Late 20th-century "conservatism," meanwhile, accepts the internationalist premise of the "new world order." "Conservatives" may prefer to go on "anti-communist" crusades overseas (as opposed to internationalist liberals, who prefer foreign aid giveaways and other boondoggles), but the result is the same: internationalism, American commitments overseas, needless foreign alliances and intervention in foreign disputes which are of no concern to the people of the U.S.

It is not much remarked, in fact, that after 35 years of alleged global anti-communist crusades by the U.S., the strategic and political positions of the U.S. are far weaker than in 1945.

Two world wars, NATO, SEATO, Korea, Vietnam, the Bay of Pigs, the Dominican Republic, Lebanon, Greece, Laos—the expenditure of incomprehensible sums and the futile sacrifice of scores of thousands of young American men and women—have left only our actual and potential enemies to overwhelm the West, with global nuclear destruction a very real possibility.

WEST EXHAUSTED

Seventy-nine years of foreign crusades have, meanwhile, left the West financially and spiritually exhausted, unable to meet the threat which has grown despite (or because of) bipartisan internationalism and interventionism.

Conservatives exhibit—ignorantly but shamelessly—their intellectual bankruptcy by aping the liberals' "solution": higher spending (allegedly for "defense"), more internationalism, greater foreign intervention and renewed crusades.

Economic nationalism is the populist corollary to political nationalism.

Scientific tariffs and abhorrence of international finance are the expressions of populist economic policy toward foreign interests. It matters not whether a set of interests is expressed as a nation-state, or a multinational community such as finance.

All nations have sets of economic and political interests. And a nation can be seen as a set of distinct interests which are unique to that nation.

The "new world order" favors free trade and depends on international financiers to bring form and substance to the plan for the new order.

Modern "conservatives" align themselves with the Global Plantation on this issue as well. "Conservatives" support free trade, while they fail to see—because of their incoherent philosophy—the menace international finance presents to national sovereignty.

This is not surprising, since conservatism accepts the internationalist premise of the "new world order"; it would be unrealistic to expect internationalists in foreign policy to be economic nationalists.

RACIAL CONFUSION

Racial integrity and diversity are part of populist philosophy: not so with either the liberal "new world order," libertarianism or modern "conservatism."

All races have both the right and duty to pursue their destiny, the populist says, free from worries any other race will interfere with another. Interfering with another race takes many forms: Slavery or imperialist exploitation; the institution of social programs which would radically modify another race's behavior; demands by one race for another to subsidize it financially or politically; criminal attacks by members of one race on another; and attempts by any racial minority to either divide or factionalize the majority of the society-nation in which the minority lives, or stirring up racial animosities between minority races or between a faction of the majority and a racial minority.

The liberal/conservative "new world order" rejects racial integrity, supporting instead integration on a global scale. The only difference is that liberals demand forced, instant integration; conservatives are content to produce the same result via "Christian" brainwashing.

FAIRY TALE OF 'EQUALITY'

The movement of entire populations of North Africans to Europe; Caribbean "refugees" to the U.S.; hordes of Mexican and Latin American mestizos to America: swarms of Asiatic "boat people" pouring over the non-Asiatic world; and the infiltration of large numbers of South Asians (Indians and Pakistanis) into the U.S. have been phenomena of the last 40 years, and the dislocations appear likely to accelerate.

Like all liberals, "conservatives" accept the myth that environment is far more important in the shaping of men and families of men than heredity. Out of this fallacy the "new world order" is in large part being constructed. The fairy tale of environmentalism and equality holds that all individuals of any race possess the same intellectual faculties, talents for conceptual and other forms of thinking, and inherent ability as all individuals of every other race. But just as there are hereditary differences in intelligence and ability among children in any classroom, so are there differences between related larger groups, such as races, or ethnic groups within a racial whole.

Wilmot Robertson, in his brilliant *The Dispossessed Majority*, discusses populism's racial policy:

"The racial dynamics of populism is unifying rather than divisive. It is the reformer appealing to the farmers and yeomanry of his own race, rather than the political extremist whose own proposals for . . . reform are only one item in a large package of revolutionary change and racial and class agitation."

"Conservatives" and libertarians must also support open borders and unrestricted immigration as the logical conclusion of their free-trade ideology. Sen. George Malone (R-Nev.) pointed out that the corollary to free trade is the abolition of restrictions on immigration.

ECONOMIC DETERMINISM

A policy of free immigration dovetails with the Karl Marx/Adam Smith materialistic view of man as a capital good, no different from any other capital good in the economy.

Thus, if the U.S. imports automobiles, steel or any other commodity, it can import labor just as well. In the liberal-conservative fantasy of economic determinism, economics is everything. Marxism, of course, is the ultimate economic determinist philosophy, which carries the brutalization of the human spirit to its ultimate conclusion.

Thus, Marxism and liberalism-conservatism share the materialistic premise—as they share so many others—that economics is the motivating force behind society and the individual.

"Conservatives," preoccupied with their profit-and-loss sheets, disregard the real dynamics of history, which are nationalism and race.

Preservation of national and racial culture is also accomplished through application of populist principles and programs. In contrast, the "new world order" also seeks cultural integration, accompanying its racial program, to break down the family.

Finally, populism develops a strong middle class through the free-enterprise system, which enables the meritorious to earn the rewards of talent and hard work.

Free enterprise is distinct from monopoly finance capitalism.

POPULISM vs SOCIALISM

What very few understand is that capitalism is a force for revolution and instability—precisely the opposite of what unknowing "conservatives" have been led to believe. Capitalist speculators make money by churning the market, by boom and bust, panic, depression and prosperity, war and revolution, unsettled conditions, not stability.

Thus, the free-enterprise system is the bedrock of populist economic policy.

There is great confusion—particularly among the "conservative" writers—on this point. Many even equate populism with socialism. Populism is, however, anti-socialist. Populism opposes the doctrine of class struggle, which is the essence of the alien Marxist ideology.

Wealth, in the populist viewpoint, is a proper goal for all. This is consistent with the central populist belief in private property and free enterprise.

Socialism holds that both free enterprise and private ownership are evil and perverse. Capitalism tends toward monopoly and the restriction of ownership and control to an elect few of the cleverest and unprincipled—the mattoids.

Because populism recognizes the inequality of human gifts, profits are philosophically grounded. Socialism, as capitalism and conservatism, incites class antagonism. Socialism carries equality to its logical conclusion and aims to overthrow and murder the entire "owning" class—including farmers, small entrepreneurs, homeowners and the entire

middle class. This policy was carried out in the USSR, China and Cambodia. About one hundred million have perished.

Populists, unlike socialists, do not condemn the producing middle class, nor even the "upper" class. Only a handful of irresponsible monopoly capitalists need be removed from influence—and this can be accomplished by an educated middle class, aware of the threats posed by monopoly capitalism, and seeing how the monopolists control events by remaining in the background.

'OLD HICKORY' WAS POPULIST

Populist respect for private property rights does not diminish the insistence that the rich and influential not be permitted to abuse their wealth by exploiting the less fortunate or less able.

Thus, populists advocate the breaking up of concentrations of monopoly capital, and the fostering of free-enterprise competition.

Andrew Jackson expressed the populist philosophy most succinctly. He said:

"Distinctions in society will always exist under any just government. Equality of talents, of education or of wealth cannot be produced by human institutions.

"In the full enjoyment of the gifts of Heaven and the fruits of superior industry, economy, and virtue, every man is equally entitled to protection by law; but when the laws undertake to add to these natural and just advantages artificial distinctions, to grant titles, gratuities, and exclusive privileges, to make the rich richer and the potent more powerful, the humble members of society—the farmers, mechanics and laborers—who have neither the time nor the means of securing like favors to themselves, have a right to complain about the injustice of the government.

"There are no necessary evils in government. Its evils exist only in its abuses.

"If it would confine itself to equal protection, and, as Heaven does its rains, shower its favors alike on the high and the low, the rich and the poor, it would be an unqualified blessing."

Thus, populism remains America's only hope for salvation from the self-destructive policies promoted by liberals and conservatives, Marxists and Adam Smith libertarians.

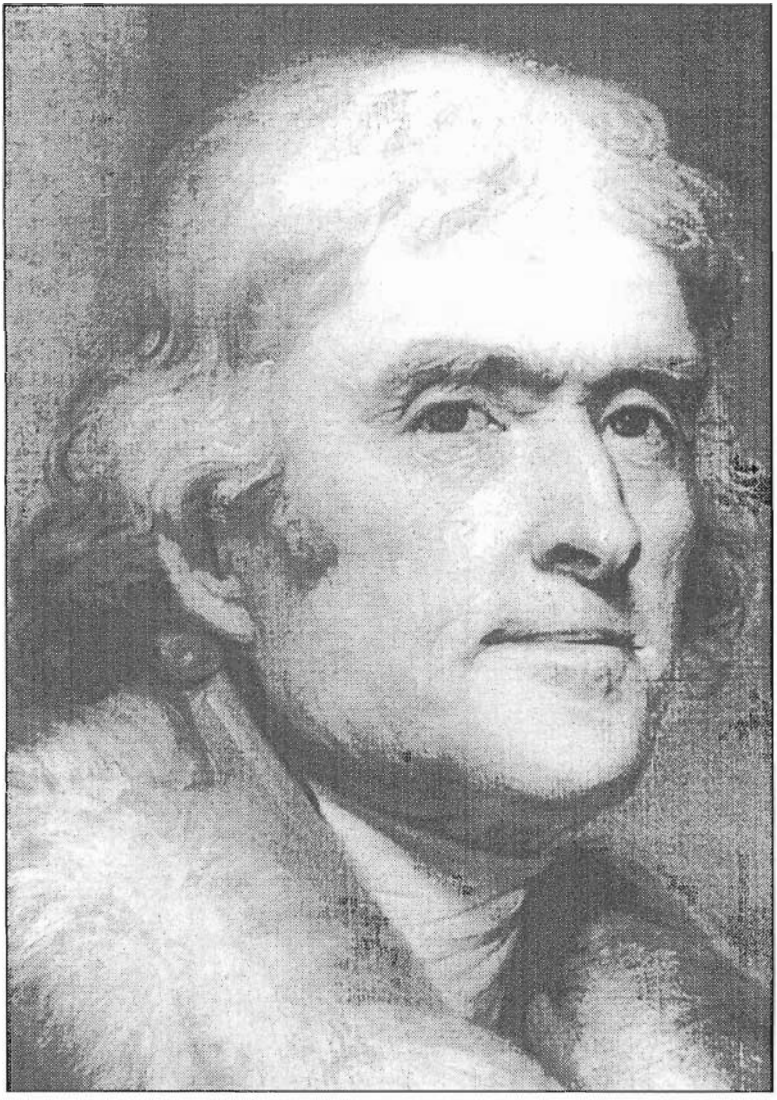
Liberal doctrine is clearly responsible for America's predicament today, yet "conservatives" have nothing different to offer.

THIS BOOK

This book reprints a series of articles, most of which originally appeared in the pages of The SPOTLIGHT, the national weekly newspaper published by Liberty Lobby, the populist Institution on Capitol Hill in Washington, D.C. The series attracted wide interest, so in order to provide a permanent format to lead to a wider understanding and appreciation of the philosophy and practice of populism and nationalism, the articles are reprinted. Except for minor editorial, typographical and sequential changes and the addition of a conclusion, a glossary and several appendices, the series appears without alteration.

POPULISM vs PLUTOCRACY:

The Universal Struggle



Thomas Jefferson, author of The Declaration of Independence and third president of the United States, has been described as America's "Magnificent Populist."

Chapter I
Thomas Jefferson (1743-1826)
America's First Populist

The greatest revolutionary was not Karl Marx but Thomas Jefferson, whose influence has brought progress to the world and happiness to millions. Contrary to Marx, Jefferson's truly constructive political and social ideas are based on a realistic view of mens' differences and a mature view of history. By first enunciating America's authentic political tradition of populism and nationalism, Jefferson established a tradition which lasted until relatively recently and shaped the world as we know it. Here, Dr. Martin A. Larson—a profound admirer of Jefferson and a philosopher in his own right—discusses the great populist.

Thomas Jefferson, certainly the greatest of our Founding Fathers—and, in my opinion, the greatest statesman in American (and perhaps world) history—was the proponent of a then startlingly new political and social philosophy. It was one that projected a nation in which the self-reliant, middle-class producers would control the nation's destiny, establish a frugal and efficient central government, keep a tight rein on those entrusted with power, and retain for themselves the great bulk of the wealth they created by their own labor and enterprise.

This concept is expressed in multi-faceted forms in thousands of letters, most of which are actually treatises on economics, politics, individual rights, monetary principles, etc. And it is found in such classic documents as "A Summary View of the Rights of British America," the Declaration of Independence, "A Bill for Establishing Religious Freedom," his inaugural addresses, and "The Kentucky Resolutions."

The sheer bulk of available material renders difficult the actual selection of the most pertinent. But in order to illustrate Jefferson's

all-pervasive populism, we find that certain elements are dominant, consistent and decisive.

AMERICAN VS. EUROPEAN SOCIETY

Again and again, Jefferson analyzed and emphasized the vast differences between the social structure found in European countries and that in the United States. The former consisted basically of three groups. The first class consisted of kings, landed aristocrats, and entrenched priesthoods, who were dominant and lived in idle luxury. Below them were the laboring peasants and factory workers, who received barely enough to continue laboring 16-hour days in virtual slavery. Beneath them were the unemployed, utilized as fuel for the armed forces, for piracy, and for the suppression of rebellion.[1]

This system, which locked the human species into several stages of degradation, was so different from life in America that its inhabitants could no more understand it than a mode of existence on the moon.[2] In Europe, he declared, the rulers deem it necessary to keep the people down with hard labor, poverty, and ignorance, and leave them barely enough to sustain a scanty and miserable life. The earnings thus exploited maintained the parasitic privileged class in a splendor and idleness which made them resemble an order of superior beings.[3]

In the United States, where land, opportunity, and a decent income was available to anyone willing to work, a kind of man unknown in the Old World, or even in the history of civilization, was rapidly developing: a man who, by his property and personal stake in society was interested in the maintenance of law and order. Such a man can be trusted with the control of government, and is totally different from the *canaille*, the mobs, of European cities, who, because of poverty, vice, and degeneracy would use political freedom for the destruction and demolition of everything, public and private.[4]

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[1] **Cf. Letter to Thomas Cooper (Sept. 10, 1814).**

[2] **deMeusnier, Answers to (1786).**

[3] **William Johnson (Dec. 18, 1823).**

[4] **John Adams (Oct. 28, 1813).**

ONLY SAFE DEPOSITORY OF POWER

One of the basic principles in Jefferson's thinking was that anyone entrusted with power over a period of time is almost certain to pervert it into tyranny and exploitation; and that the people themselves are the only safe depository of power.

"I may err in my measures, " he wrote, "but shall never deflect from the intention . . . to put it out of the power of the few to riot on the labors of the many."[5]

Unless the people retain control over those entrusted with power, they will use it for oppression and the perpetuation of wealth and power in their own hands. [6] No other depository of power has ever been found except the people themselves to protect them in their rights and their earnings.[7]

"I am not one of those who fear the people, " he declared. "They, and not the rich, are our dependence for continued freedom.[8] The people, being the only safe depository of power, should exercise in person every (political) function which their qualifications enable them to exercise."[9]

Every government is republican in proportion as the people continue direct and constant control over it.[10] Experience has demonstrated that, even under the best forms of government, those entrusted with power have, if given time and opportunity, perverted it into tyranny.[11]

ARISTOCRACY OF VIRTUE AND TALENT

But how is it possible to establish and maintain a republic such as Jefferson envisioned? To him, the answer was quite simple—for nature has, with equal and generous hand, distributed the seeds of genius among all levels of the population. No one can foretell when or among whom gifted individuals will emerge who, endowed with native ability, intelligence, and drive to accomplish, can rise to the

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[5] **Thomas Cooper (Jan.29, 1802).**

[6] **Van der Kemp (March 22, 1812).**

[7] **Samuel Kercheval (1823).**

[8] **Ibid. (July 12, 1816).**

[9] **Dr. Walter Jones (Jan. 2, 1814).**

[10] **John Taylor (May 28, 1816).**

[11] **Bill for More General Diffusion of Knowledge (1779).**

top and become leaders and innovators in science, government, or the arts.

This question continued to occupy Jefferson's mind throughout his mature life. He explained that during earlier times, when land could be obtained for little or nothing, certain provident persons began founding great families which, in time, resembled the European aristocracy. They caused laws of entail (limiting inheritances to a specific line) and primogeniture (making the eldest son the sole heir) to be enacted. These created a patrician order, distinguished by the splendor and luxury of their establishments.[12]

To "annul this privilege, and instead of an aristocracy of virtue and talent, which nature has wisely provided for direction of the interests of society, and scattered with equal hand through all its conditions, was deemed essential to a well-ordered republic."[13] Jefferson therefore prepared four bills, including one to abolish the importation of slaves and another to disestablish the Anglican Church; these, he stated, would eradicate every fiber of past or potential aristocracy based on birth or wealth.[14] When these laws, drawn by himself, were passed they "laid the axe to the root of pseudo-aristocracy."[15]

And thus was prepared the foundation for the emergence and dominance of a true aristocracy, one based on virtue and talent. Jefferson never tired of reiterating that "the seeds of genius which nature sows with even hand through every age and country . . . need only soil and season to germinate."[16] The best means of preserving liberty in America "is exactly that provided by all our (state) constitutions, to leave to the citizen the free election and separation of the *aristoi* from the *pseudo-aristoi*, of the wheat from the chaff. In general, they will elect the good and the wise."

"I agree," he continued, "that there is a natural aristocracy among men. The grounds for this are virtue and talents." But "there is also an artificial aristocracy, founded on wealth and birth, without either virtue or talents; for these, it would belong to the first

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[12] **"Autobiography".**

[13] **Ibid.**

[14] **Ibid.**

[15] **Ibid.**

[16] **Col. William Duane (Aug.4. 1812).**

class. The natural aristocracy I consider as the most precious gift of nature, for the instruction, the trusts, and government of society . . . that form of government is best which provides effectually for a pure selection of these natural *aristoi* into the offices of government. The artificial aristocracy is a mischievous ingredient.[17]

"I hold it to be one of the distinguishing excellencies of elective over hereditary successions, that the talents which nature has provided in sufficient proportions should be selected by society for the government of their affairs, rather than that this should be transmitted through the loins of knaves and fools, passing from the debauches of the table to those of the bed."[18]

IMPORTANCE OF EDUCATION

But how shall these natural *aristoi*, many of them born in humble circumstances, rise to eminence? Obviously, without information and education, such a development would be impossible. For this reason, Jefferson introduced a bill to establish general, free, public education in Virginia in 1779; however, a similar measure did not become law until 1817.

It provided for three years of free schooling for everyone; five or six years more on the same basis for the "best geniuses," as he called them; and then free college or university education for the very best of those who could not afford to pay for it. However, those with sufficient means would be required to pay tuition for their children beyond the first three years. This was the first time in history that anything comparable was ever enacted into law.

Again and again, Jefferson stressed the importance of general education and an informed electorate, and the crucial necessity of a free press. By knowledge and instruction, the people become, he declared, "the only safe, because the only honest depositories of public rights . . . they will err sometimes, accidentally—but never designedly or with a purpose to overthrow the principles of free government."[19]

Information possessed by "the people at large can alone make them safe, as they are the sole depository of our political and religious

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[17] **John Adams (Oct.28, 1813).**

[18] **To the President of the U.S. (Sept. 9, 1772).**

[19] **M. Coray (Oct.31, 1823).**

freedom.[20] Enlighten the people generally, and tyranny and oppressions of body and mind will vanish like evil spirits at the dawn of day."[21] And again: "If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be."[22]

Education and enlightenment constitute the only sure foundations that can be devised for the preservation of freedom and happiness among the people.[23]

HUMAN DIFFERENCES

Many have misunderstood the statement in the Declaration of Independence that "all men are created equal"; nothing could be more incorrect than to conclude from this that Jefferson believed all individuals equally capable, worthy, or of the same potential capacity. In his discussions concerning the Negroes, it is obvious that he considered them genetically and intellectually inferior. In one place, he declared, "Nothing is more certainly written in the book of fate, than that these people are to be free; nor is it less certain that the two races, equally free, cannot live in the same government."[24]

In various dissertations concerning the Indians, he declared them physically and mentally equal to uneducated Europeans; but he also called them savages, and in his many addresses to them, he spoke as a father to children.

He often contrasted the solid American middle-class farmers, whom he called "the chosen people of God,"[25] to the vicious mobs of European cities;[26] and he stated that the latter add just so much to the support of pure government as sores do to the health of the human body.[27] Those who live in a dependent state degenerate into subservience and venality, which suffocates the germs of virtue, and transforms them into fit tools for the designs of ambition. The ratio

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[20] **William Duane (Sept. 16, 1810).**

[21] **Dupount de Nemours (April 24, 1816).**

[22] **Charles Yancy (Jan. 6, 1816).**

[23] **George Wythe (Aug. 13,1816).**

[24] **"Autobiography".**

[25] **"Notes on Virginia" 1781.**

[26] **Ibid.**

[27] **Ibid.**

of husbandmen—independent proprietors—to others in any nation will determine its comparative health and the soundness of its body-politic.[28] For this and similar reasons, it would probably be unwise to receive the dissolute and demoralized masses of Europe into the American commonwealth he declared.[29]

Jefferson referred to the less self-motivated as the "swinish multitude."[30] But nowhere is the attitude more evident than in his proposals concerning the educational process. Although everyone should receive enough learning to read and write, he declared that he was desirous of conferring higher degrees of education only upon the higher degrees of "genius"; for unless this is done, there will be none with the ability to keep the world going right with a vigilant and distrustful superintendency over those placed in authority; for those "rogues (politicians) set out with stealing the people's good opinion," but end up "by contriving laws and associations against the power of the people themselves."[31]

THE CONSTITUTION

Of all those who insisted that a bill of rights be incorporated into the Constitution, Jefferson was probably the foremost advocate. "My objection to the Constitution," he wrote, "was that it wanted a bill of rights securing freedom of religion, freedom of the press, freedom from standing armies, trial by jury, and a constant *habeas corpus* act.[32] Col. (Alexander) Hamilton's was that it wanted a king and a house of lords."[33]

Jefferson well knew that without it, the Federalists, who wished to establish a centralized autocracy, would have little difficulty in subverting the original document into their desired mold. He declared that it is the nature of every central government to become a tyranny; and to prevent this, we must spell out the protections necessary for the people. It "is jealousy and not confidence,"

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[28] **Ibid.**

[29] **Lithson (Jan. 4, 1805).**

[30] **Mann Page (Aug. 30, 1795).**

[31] **Ibid.**

[32] **Notes on Virginia.**

[33] **President of the U.S. (Sept. 9, 1792).**

he declared, "which prescribes limited constitutions . . . In questions of power, then, let no more be heard of confidence in man (the politician) but bind him down from mischief by chains of the Constitution."[34]

Since those who remain in office for any length of time always tend to consolidate their power, and thus to take more and more freedom from the people, Jefferson bitterly opposed the indefinite eligibility to the re-election of the president. He thought also that six years was too long a tenure for senators. But he was particularly happy that all appropriations should originate in the lower house of Congress, whose members are closest to the people and face re-election every other year.

THE PUBLIC DEBT

Probably nothing concerned Jefferson more than federal waste, expenditure and debt. During the first 12 years of our government, the Federalists were largely in control, especially under the direction of Alexander Hamilton. During this period, a variety of new taxes were devised and imposed; a multitude of federal officers proliferated and a huge internal revenue service came into existence—in spite of which, the federal debt continued to increase. Since all of this was anathema to Jefferson, one of his first actions upon assuming office in 1801 was to abolish internal taxes; he fired an army of tax collectors; reduced the federal income by 50 percent, and yet, in eight years, paid off one-half of the original national debt.

He rejoiced that the first Congress of his administration was fulfilling the desires of the people. Executive patronage was ended. Half of the federal office holders were eliminated. These economics would enable the government to pay the entire national debt in less than 15 years.

Since he regarded the public debt as a millstone around the necks of the people, he proposed an amendment to the Constitution that would prohibit the government from borrowing money.[35] He declared the fortunes of the republic depend in an eminent degree on the extinguishment of the burden of debt; for therewith, ample revenues would be available for public improvements in peacetime and sufficient to meet all requirements during war, without resorting

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[34] **The Kentucky Resolutions.**

[35] **John Taylor (Nov. 26, 1778).**

to loans or additional taxes.[36] "We must make our election," he declared, "between economy and liberty, or profusion and servitude." There is no other choice.

Again and again, he declared that no generation has the right to bind a successor for its own debts. Since the earth belongs in usufruct to the living, the dead have no rights over them.[37] He expanded this thesis in the three classic letters to his son-in-law, John W. Eppes, written in 1813.

STATES VS FEDERAL GOVERNMENT

If there was one principle that dominated Jefferson's political thinking more than any other, it was probably the necessity of preventing the federal government from assuming the powers and authority retained by the states under the Constitution. He opposed the Federalists precisely because they favored a large public debt, increasing taxation, an ever-expanding central government, and its control over the lives and destinies of the people. Government, he declared, should be as near home as possible, for only in this way could the populism for which he stood be maintained.

The "several states composing the United States," he declared, "are not united on the principle of unlimited submission to their general government"; for this was established only for specific purposes, as outlined in the Constitution. Each state reserves for itself the "residuary mass of rights to (its) own government; and whensoever the general government assumes undelegated powers, its acts are unauthoritative, void, and of no force.[38]

"Nothing," he declared, "could so completely divest us of that liberty" which the Constitution has guaranteed, "as the establishment of the opinion that the (federal government) has a perpetual right to the services of all its members."[39] The federal government should be wise and frugal; should leave men free to regulate their own pursuits; and "not take from the mouth of labor the bread it has earned."[40]

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[36] **Albert Gallatin (Oct. 11, 1809).**

[37] **James Madison (Sept. 6, 1789).**

[38] **The Kentucky Resolutions.**

[39] **James Monroe (May 28, 1791).**

[40] **First Inaugural Address.**

"It is of immense consequence that the states retain as complete authority as possible over their own citizens."[41] The federal branch should be merely our foreign department, as it were, and leave all affairs merely domestic to the states.[42] The process that had destroyed the liberty and the rights of man in every government which has ever existed is the concentration of power in a single body or authority.[43] "If we can prevent the government," he observed, "from wasting the labors of the people under the pretext of taking care of them, they must become happy."[44]

Like a golden thread, such expressions gleam everywhere in Jefferson's writings, He was indeed the Original Populist Supreme!

PRIVATE BANKING INSTITUTIONS

When Jefferson fought the concentrated power of the financiers, he was focusing on private banks of issue, like the First and Second United States banks and the current Federal Reserve System, all of which have certain elements in common. All were created by governmental authority; all have (or had) the power to issue the national currency, determine the money supply, set interest rates, expand or restrict credit; and, above all else, to operate the swindle known as fractional reserve banking.

"No one," he emphasized, "has a natural right to the trade of money-lender, but he who has the money to lend."[45] Having experienced between 1812 and 1822, first, the terrible inflation that raised prices to unprecedented heights, and then the awful depression that began in 1820, he fulminated against the "bank mania" that was "raising up moneyed aristocracy in our country; and which has already set the government at defiance" with "principle unyielded and unyielding.[46]

It was in collaboration with these powerful financial interests that Hamilton and the federalists promoted a huge public debt and

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[41] **James Monroe (Sept. 7, 1797).**

[42] **J. Blair (Aug. 13, 1781).**

[43] **Joseph Cabell (Feb. 2, 1816).**

[44] **Thomas Copper (Jan. 29, 1802).**

[45] **The First Eppes Letter (June 24, 1813).**

[46] **Dr. J. Stuart (May 10, 1817).**

taxes on the middle class intended to accomplish tier descent into poverty and servitude. He regarded these hidden forces as the supreme enemies of populist republicanism.

This system of private banking, he wrote to John Taylor, "we have both equally and ever reprobated. I contemplate it as a blot in all our (state) constitutions, which, if not covered, will end in their destruction . . . I sincerely believe, with you, that (such) banking institutions are more dangerous than standing armies; and that the principle of spending money to be paid by posterity, under the name of funding, is but swindling futurity on a large scale."[47]

SERVICE TO ONE'S COUNTRY

Again and again, Jefferson declared his repugnance to public office, and repeated his desire for tranquillity in retirement; and, although he resigned several high offices, he was constantly recalled to the public service, which he declared he had no right to refuse, even at the greatest personal sacrifice.

Never in history has anyone ever served so long, so reluctantly, and so well; for, since his countrymen would not release him, he spent almost his entire adult life—more than 35 years—in their service. Without him, the United States could not have become the great and powerful nation that we have known.

Again and again, he expressed his desire to retire to his farm, his family, his friends, and his books. When approaching this idyllic condition, he wrote, "I have this consolidation, too, of awaking added nothing to my private fortune: during my many years of public service; "and of retiring with a hand as clean as they are empty."[48] Actually, this was an understatement: for, in his absence, his properties had deteriorated terribly; he was nearly bankrupt; and was compelled to sell much of his estate to meet his debts.

But this situation was as it should be, according to his philosophy. "Our public economy," he wrote, "is such as to offer drudgery and subsistence only to those entrusted with its operation—a wise and necessary precaution against the denegracy of public servants."[49]

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[47] **(May 5, 1816).**

[48] **De Comte Diodati (March 29, 1807).**

[49] **DeMeusnier (1795).**

In other words, those who accept public duty; service should be inspired solely with a sense of public duty; should perform it only at great personal sacrifice; and should never expect any monetary or material compensation beyond actual expenses incurred during such period of service.

Such, in brief, is the portrait I can present of our greatest president and statesman, the world's first and most magnificent populist, who was, to no inconsiderable degree, the creator of the American dream.

Andrew Jackson rose from humble origins to become one of America's greatest presidents.

Chapter II
Andrew Jackson (1767-1845)
'Old Hickory': Bane of the Bankers

The Jacksonian revolution of 1828 was as important as the drafting of the Declaration of Independence 52 years earlier, the Constitutional Convention of 1787, or the movement which brought forth our Bill of Rights. The forces unleashed by Andrew Jackson governed the U.S. for nearly 80 years thereafter. Today, the conditions which produced the Jacksonian hurricane are more acute than in his day; yet, the lessons of those years have been lost through the decades.

Andrew Jackson, America's seventh president, exemplified—as perhaps no other statesman in U.S. history—the populist instinct which is rooted deep in American life and tradition.

Further, Jackson accomplished this while at the same time demonstrating the social, economic and political advances which can be made by working people, taxpayers, entrepreneurs and the middle class in general when populist precepts guide the nation's government.

Jackson can even be credited with making populism the dominant political philosophy of 19th-century America, although "populism" was not the common term for "Old Hickory's" program.

The Jacksonian revolution, which defined political issues, problems, and their solutions, until the advent of the Civil War, was a grassroots movement which arose from America's collective populist conscience.

Jackson had developed his philosophy between the age of 14, when he was orphaned, and his inauguration as president, when he was 62. During those 48 years, Jackson served successively (and successfully) as one of the framers of Tennessee's first constitution, its first representative in Congress, its United States senator, and a member of Tennessee's Supreme Court. Most importantly, he was

major general of the state militia, the "Hero of New Orleans" (and Florida and the Indian Wars) who aged into the "Old Warrior."

Jackson, in the face of the most vicious slanders ever made against a president, against the power of a central bank and its hirelings in Congress, championed the middle class and held fast to his populist principles, the most significant of which were:

- An America-first position in dealings with foreign nations; Jackson advocated neutrality and non-intervention overseas, placing himself firmly in the tradition established by George Washington.
- An awareness of—and firm opposition to—the menace posed by international finance.
- A stand for working people and debtors, and against central bankers and other parasitical creditors who exploit workers.
- A clear understanding of racial differences tempered by a generous respect for the traditions and cultures of alien races.
- A realization of the necessity for protective tariffs.

"The foreign policy adopted by our government soon after the formation of our present Constitution, and very generally pursued by successive administrations, has been crowned with almost complete success," Jackson said when once explaining why he supported the non-interventionist foreign policy advocated by George Washington.

Neutrality—backed up by defenses strong enough to repel invaders, and a fiercely nationalistic public—"has elevated our character among the nations of the earth," he said.

"To do justice to all, and to submit to wrong from none, has been during my administration its (the) governing maxim, and so happy have been its (the) results that we are not only at peace with all the world, but have few causes of controversy, and those of minor importance remaining unadjusted," Jackson said.

JACKSON OPPOSED WAR

Jackson, most interestingly of all, despite (or perhaps because of) his long experience with war, abhorred "the calamities of war":

"It is, unquestionably," he said, "our true interest to cultivate the most friendly understanding(s) with every nation, and to avoid, by very honorable means, the calamities of war.

"We shall best attain this object by frankness and sincerity in our foreign intercourse (relations), by the prompt and faithful execution of

treaties, and by justice and impartiality in our conduct to all," he said.

Jackson's sage counsel of impartiality in dealing with foreign nations is not heeded today.

Jackson urged armed neutrality as the safe path between intervention and falling victim to the designs of foreign powers:

"No nation, however desirous of peace, can hope to escape occasional collisions with other powers; and the soundest dictates of policy require that we should place ourselves in a condition to assert our rights, if a resort to force should ever become necessary.

"With foreign nations, it will be my study (policy) to preserve peace and to cultivate friendship on fair and honorable terms, and in the adjustment of any differences that may exist or arise to exhibit the forbearance becoming a powerful nation . . . the sensibility belonging to a gallant people."

But Jackson, despite his vehement opposition to bankers' wars, was prepared in the 1830s to use overwhelming military power to enforce the nation's tariffs.

JACKSON OPPOSED SECESSION

Jackson even threatened to "hang every leader (of the bloc advocating that states opposing the tariff secede from the Union over the issue) . . . by martial law, irrespective of his name, or political or social position."

Jackson was not blindly for high tariffs, however; protection worked to the advantage of Northern industrialists and manufacturers, but was ruinous for many Southern growers.

Thus, the tariff was finally reduced, nearly two years after Jackson himself had first urged its reduction, an action which brought about the lowering of the tariff in 1832.

The Jacksonian tradition also favored slavery, although Jackson himself strived to remain above the growing controversy incited by abolitionists.

Ely Moore, a leading Jacksonian, explained abolitionists were seeking to free the slaves solely in order to destroy the power of the White working class by encouraging Negroes "to compete with the Northern White man in the labor market."

"Equal rights ought to be established at home first, and emancipation of the white slaves be effected before we go abroad," said Seth Luther, a leader of working people in New England.

"The abolitionists of the North have mistaken the color of

American slaves," said Theophilius Fisk, another major Jacksonian philosopher. "All the real slaves in the United states have pale faces."

'SHARP KNIFE'

Jackson himself, at the end of his life, engineered the presidential nomination of James Polk, who declared: "The agitation of the slavery question is mischievous and wicked," and described the abolitionist movement as a scheme by which "demagogues and ambitious politicians hope to promote their own prospects."

Polk, obviously reflecting Jackson's own views, was prophetic; even today, ambitious politicians seek to promote themselves by demanding "civil rights" for Blacks at the expense of others (quota hiring, racial busing etc).

Jackson's first purpose in securing the Democratic nomination for Polk, however, was to guarantee the admission of Texas into the Union as a slave-holding state. Jackson worried that Sam Houston, president of the Republic of Texas, might opt not for statehood, but independence.

"What will Houston do?" Jackson, dying at the Hermitage (his renowned home), asked in early 1845. The "Old Warrior" roused himself from his deathbed to draft a letter to Houston; on June 6, 1845, Jackson received word from Houston that Texas would join the Union.

"All is safe at last," Jackson said.

Jackson's relations with Indian tribes showed his respect for different races and also his determination they receive no special privileges placing them above white Americans.

Jackson was "Sharp Knife" to the Indians since the days he led troops against them. He personally met with the Indians to urge them to move westward.

'OLD HICKORY' FOUGHT BANK

Jackson was less gentle with the Bank of the United States, and his successful struggle against the central bank was one of the great conflicts of American history.

Jackson's strong nationalism was also evident in his clash with the banking monopoly; he was alarmed that "more than a fourth part (25 percent) of the stock (of the bank) is held by foreigners . . . ."

By perpetuating the central bank, Jackson charged, "the American republic proposes virtually to make them (the foreign

stockholders) a present of some millions of dollars."

Jackson's opposition to the central bank was intimately involved with his distrust of paper money not redeemable in gold or silver.

Jackson's lengthy message to Congress, on July 10, 1832, accompanying his veto of the bill extending the central bank's charter, brilliantly expounds the menace of a private central bank to Constitutional liberties.

Such a bank, Jackson told the Senate, is "unauthorized by the Constitution, subversive of the rights of the states, and dangerous to the liberties of the people."

The president added it would be virtually impossible to make a central bank "compatible with justice, with sound money, or with the Constitution of our country."

Jackson's repudiation of the central bank ignited a long war between his administration and the central bankers, who, in their pique, eventually plunged the nation into a depression to punish it.

BANKERS WANT SUFFERING

"Nothing but the evidence of suffering will produce any effect in Congress," gloated Nicholas Biddle, head of the bank, who brought about the depression he boasted he could create.

"I have been for years in the daily exercise of more personal authority than any president habitually enjoys," Biddle also said, revealing that even 150 years ago—as today—central bankers could dictate to the nation's elected leaders.

Very few things have changed, it would seem. Former Federal Reserve Chairman Paul Volcker stated flatly: "The standard of living of the average American must decline."

The "Fed" is, of course, the modern counterpart to Jackson's antagonist, and pursues the same goal—transferring wealth from working people to the financial aristocracy.

Jackson, however, smashed the power of the bank, setting the nation on a forceful "hard money" course:

"The planter, the farmer, the mechanic, and the laborer all know that their success depends upon their own industry and economy, and that they must not expect to become suddenly rich by the fruits of their toil," Jackson said.

Working people "form the great body of the people of the United States; they are the bone and sinew of the country." Yet, "they are

in constant danger of losing their fair influence in the government.

JACKSON URGED VIGILANCE

"The mischief springs from the power which the moneyed interest derives from a paper currency, which they are able to control, from the multitude of corporations with exclusive privileges, which they have succeeded in obtaining.

"Unless you become more watchful," Jackson warned, "you will in the end find that the most important powers of government have been given or bartered away, and the control over your dearest interests has passed into the hands of these corporations."

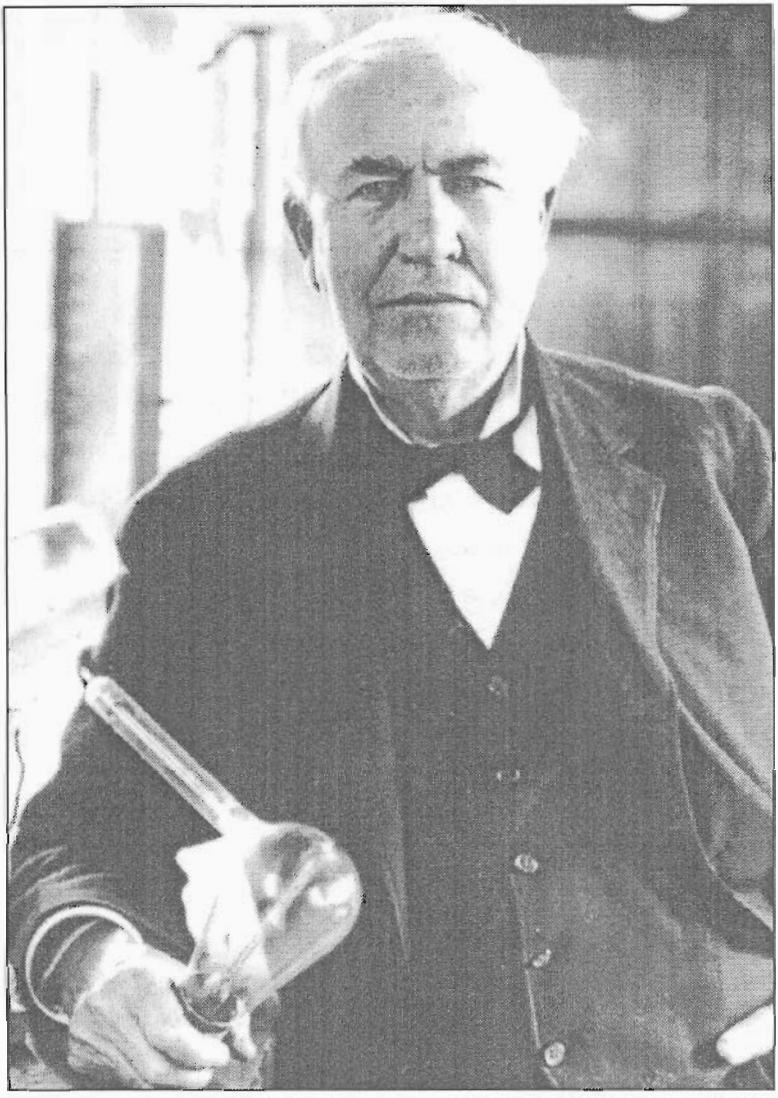
Old Hickory's populism was expressed in nearly all his writings, statements and policies. By no coincidence, the U.S. has rarely been a more dynamic country than during the Jackson era.

"It is to be regretted," Jackson wrote the Senate, "that the rich and powerful too often bend the acts of government to their selfish purposes. Distinctions in society will always exist under every just government.

"Equality of talents, of education, or of wealth cannot be produced by human institutions," he wrote. "In full enjoyment of the gifts of Heaven and the fruits of superior industry, economy, and virtue, every man is equally entitled to protection by law; but when the laws undertake to add to these natural and just advantages artificial distinctions, to grant titles, gratuities, and exclusive privileges, to make the rich richer and the potent more powerful the humble members of society—the farmers, mechanics and laborers—who have neither the time nor the means of securing like favors to themselves, have a right to complain of the injustice of their government.

"There are no necessary evils in government. Its evils exist only in its abuses. If it would confine itself to equal protection, and, as Heaven does its rains, shower its favors alike on the high and the low, the rich and poor, it would be an unqualified blessing."

Andrew Jackson could hardly fail to be one of the most written-about public figures in U.S. history. There are approximately 400 entries devoted to him personally in the Library of Congress card catalogues. In addition, there are hundreds more volumes, dissertations, reports, articles and monographs on his political movement, policies and administrations, as well as "Jacksonian democracy" and its effects on the nation. But even all this fails to take into account the enormous material on the history of the country from 1800 to 1860, any examination of which must include intense scrutiny of Jackson's varied roles in shaping the United States of America.



Thomas Edison, whose inventions ushered in the modern technological era, was a fierce critic of private bankers manipulating the nation's money to enrich themselves.

Chapter III
Thomas Edison (1847-1931)
An American Original

It is fitting that one of history's most creative and industrious inventors was also one of America's most principled populist thinkers—something that the history books have forgotten.

During his lifetime, Thomas Alva Edison won international acclaim for having developed major scientific advances that made vast contributions to modern technology and to everyday life.

However, unknown to even some of the most knowledgeable historians, Edison's populist political philosophy was a driving force guiding the inventor throughout his momentous and eventful career. And, as do Edison's inventions, his philosophy lives on today.

Edison's close personal friendship with the great populist industrialist Henry Ford is widely known, but few are aware that Edison shared Ford's political philosophy.

A review of Edison's life and work shows clearly that the inventor, like Ford, was strongly committed to the historic principles of populism that played so great a part in building America into a nation which made it possible for creative men like Ford and Edison to rise from obscurity to win worldwide respect for their contributions to mankind.

AMERICAN STORY

Edison's life history is the proverbial story of the self-made man—the "American Dream" come true. Born in Milan, Ohio on February 11, 1847, Edison, who became the technical genius latter dubbed America's Most Useful Citizen, attended school for only three months. At age 12 he went to work as a newsboy in Port Huron, Michigan on the Grand Trunk Railway. But in his spare time Edison began dabbling in electricity and mechanical experimentation.

After learning telegraphy, Edison began work on technical improvements in that field, and from the profits he earned Edison established his own laboratory in 1876. From that point forward Edison's career skyrocketed.

His contributions to science and technology are legion: the electric light bulb, the first motion and talking motion pictures, the fluorescent light, the phonograph, the toaster, the hair curler, the mimeograph machine, the stock ticker, the percolator, the water softener, the storage battery.

These are just a few of the more than 1,000 inventions for which Edison can claim credit, just as there are many other contributions by Edison to the technology developed by others before him.

Edison was a humble man who accepted his own success with what seems to have been a certain amount of surprise. The vital nature of Edison's inventions, particularly electric light, brought great change to the world, and, at the same time, vast profits to the former newsboy who, at one point, was earning more than $1 million a year.

Inevitably, however, the profitable aspects of Edison's creations brought forth the interest of well-heeled capitalist scavengers eager to exploit the inventor's success.

In his private papers Edison, the creator, railed against the "small-brained capitalists" who sought to profit from his work, but by no means did he scorn private enterprise, nor did he oppose monopoly when it was controlled for the public interest.

In fact, early in his career when he was working for Western Union, the great telegraph "trust," Edison did all in his power to advance the efficiency of the monopolized communications system, seeing in the system the best interest of the public being served.

TRUE WEALTH

The great paradox of Edison's stupendous success is that the inventor himself placed very little value in financial wealth. To the logical brain of Edison there was value in commodities, industrial products and inventions. To him this was true wealth.

"Remember," Edison once warned an assembly of motion picture producers who were making gigantic profits through the exploitation of Edison's inventions, "you must never think of profits, but only of public service." And Edison meant it.

Edison believed that the historic struggle between capital and labor was "inherent" and as the founder of more than 30 manufacturing concerns that grew out of the mass production of his various inventions, Edison, like his friend Henry Ford, sought to maintain good working conditions and reasonable wages for his workers. (At Edison's death the combined value of his corporations totaled $25 billion.)

Edison, to be sure, was hard-driving and expected the same from his employees. As any of them would readily acknowledge, Edison worked longer hours than they. He sometimes worked 20 hours a day, getting by on 15-minute catnaps taken on a cot he kept in his laboratory.

A family-type atmosphere prevailed in the early Edison companies, which he encouraged to the utmost.

In 1892, Edison had a major collision with the international banking interests when they launched a takeover of Edison General Electric, the manufacturing company that he had established and made successful.

When Edison was first starting out, megabanker J.P. Morgan Sr. had little confidence in him and would not provide the finances needed to get his company off the ground. But as Edison General Electric advanced successfully, Morgan and his allies in the international banking establishment began what would be their successful effort to seize control of Edison's firm.

Boardroom maneuvering resulted in the complete takeover of Edison General Electric by the Morgan interests against the wishes of the great inventor. However, the ultimate blow to Edison came when his name was removed from the corporate title.

PERSONALLY VICTIMIZED

Edison had long feared the growing power of the banking interests that were gaining a deadlock on American industry, but until then he had not been personally victimized by their ever-extending tentacles. But Edison accepted his loss with dignity and determined to move forward, branching out into the development of motion and talking motion pictures, creating a new technology which today has a giant impact on world life.

Populist that he was, Edison was forcefully critical of the big money interests. "We must get rid of this terrible money evil," he said, calling interest on money "an invention of Satan," and gold "a relic of Julius Caesar's days." Edison scorned what he called "the money broker, the

money profiteer, and the private banker" who gained power through what he felt was the fictitious value given to gold.

OPPOSED BANKERS' SCAM

Edison was one among many famous Americans to speak out against the power of the bankers to manipulate the economy, enriching themselves while robbing the taxpayers. Here is what he had to say about a major public works project and interest rates on the money borrowed by the government to fund it:

"People who will not turn a shovel full of dirt on the project [Muscle Shoals Dam] nor contribute a pound of material will collect more money from the United States than will the people who supply all the material and do all the work. This is the terrible thing about interest . . . But here is the point: If the nation can issue a dollar bond it can issue a dollar bill. The element that makes the bond good makes the bill good also.

"The difference between the bond and the bill is that the bond lets the money broker collect twice the amount of the bond and an additional 20 percent, whereas the currency, the honest sort provided by the Constitution, pays nobody but those who contribute in some useful way. It is absurd to say our country can issue bonds and cannot issue currency. Both are promises to pay, but one fattens the usurer and the other helps the people.

"If the currency issued by the people were no good, then the bonds would be no good, either. It is a terrible situation when the government, to insure the national wealth, must go in debt and submit to ruinous interest charges at the hands of men who control the fictitious value of gold. Interest is the invention of Satan."

(Like many populists of the period, Edison believed that the establishment of the Federal Reserve System in 1913 was a step in the right direction, but he didn't believe that the system went far enough. Edison and others who believed that the control of money should be in the hands of the people saw the Fed as an agency which could break the back of the big money interests. They did not realize that the Fed was, in fact, a privately-owned banking monopoly controlled by the big banks whose immense power populists such as Edison opposed. Were Edison alive today he would certainly be in the forefront of the ongoing national effort by populists working to see the evil Federal Reserve System laid to rest.)

Edison didn't object to banking *per se*, but he did scorn those who manipulated finance at the expense of the national interest and to the detriment of the farmers and laborers.

"Banks are a mighty good thing," he said in 1912. "They are essential to the commerce of the country. It is the money broker, the money profiteer, the private banker that I oppose. They gain their power through a fictitious and false value given to gold.

"Gold is intrinsically of less utility than most metals. The probable reason why it is retained as the basis of money is that it is easy to control. And it is the control of money that constitutes the money question. It is the control of money that is the root of all evil."

According to the inventor, sound money is necessary for any economy. "Then the credit problem can be taken care of," he said.

With proper controls on banking, Edison said, "I feel sure the horrible cycles of depression, which have gone on for centuries, could be reduced so greatly they will not produce any serious injury."

In Edison's view, the Establishment liked to keep the average American in the dark about the money question. And when the money question did come up, discussion of the issue was so distorted by Establishment propaganda that rational debate was impossible, Edison believed.

"There is a complete set of misleading slogans kept on hand for just such outbreaks of common sense among the people," he said. "The people are so ignorant of what they think are the intricacies of the money system that they are easily impressed by big words.

"There would be new shrieks [by the Establishment] of 'fiat money' and 'paper money' and 'greenbackism' and all the rest of it, the same old cries with which the people have been shouted down from the beginning.

'SOUND IDEA'

"I think we are getting a sound idea on the money question. The people have an instinct that tells them that something is wrong and that the wrong centers on money. They have an instinct also that tells them when a proposal is made in their interest and against them."

Edison recognized that the money issue was the root of the farm problem. In Edison's time, as today, family farmers were struggling to survive money manipulation by the big banks. In an attempt to come to grips with the farm crisis, Edison proposed aiding the farmers.

"Agriculture and manufacturing cannot be financed by the same method. Their needs are too dissimilar. We ought to do something [for] the farmer. It's a moral obligation. He gets skinned," said the inventor.

FARM AID PLAN

Edison proposed to help agriculture by issuing a farm currency through a central bank. The currency would be lent to farmers for one year, and would be repayable at the rate of 1 percent a month, with a lien of 50 percent on the farmers' crops for security.

No interest would be charged the farmers for the money lent them under Edison's plan, but the borrowers would be required to pay the overhead for a chain of government warehouses in which crops on which loans were made would be stored.

Edison said his plan would create a non-fluctuating kind of money, divorce agriculture from business in the banking system and enable the farmer to finance his own seasonal wants.

FOR PROTECTIONISM

Edison advocated tariffs to protect American jobs and industry from unfair foreign competition. He was not a free trader.

He noted that he himself had a major iron ore crushing works in New Jersey highlands, and that the only competitor was foreign ore.

"If the tariff is taken off," he warned, "the beautiful scheme of making highlands of Jersey, along its 60 miles of length, alive with industry will get a black eye about seven miles in diameter, and I can turn the works into a sanitarium . . .

"Had there been no tariff I should not in all probability have attacked the problem [of the area's lack of industry], but since there was a tariff with a margin that would permit the industry to live, I attacked and solved it."

In keeping with his populist principles, Edison was staunchly opposed to socialism, believing instead in the ideals of free enterprise and individual initiative. He rejected the socialist argument that most men were "wage slaves."

"Human slavery," said Edison, "will not be abolished until every task now accomplished by human hands is turned out by some machine."

Edison believed very firmly that his own inventions and the industries which arose from them had been beneficial to mankind and that while there were profits to be made through the production

and sale of the manufactured goods, the ultimate benefit was the creation of national wealth as a result.

According to Henry Ford, speaking in 1930, "[America's] prosperity leads the world, due to the fact that we have an Edison. His inventions created millions of jobs . . . Edison has done more toward abolishing poverty than all the reformers and statesmen."

Like Ford, Edison also came under fire for alleged "anti-Semitism." The car manufacturer, through the egis of his nationally-circulated populist newspaper, the *Dearborn Independent*, had published a series of articles viewed by many as "anti-Semitic."

This upset many people because Edison was close to Ford, who in fact idolized the inventor. Edison was criticized for not publicly repudiating his friend.

Edison likewise created a stir in 1914 for making the suggestion that the rise of Germany as a major commercial power in the world market as a competitor to England was the underlying cause of the world war then raging. This was contrary to the official "line" at the time—that the Germans were uniquely evil and aggressive. Thus, Edison demonstrated his deep mistrust of the media and propaganda-as-history. Today, he would be called a historical revisionist.

Yet, despite the efforts to muddy Edison's good name, the inventor continued to thrive, his reputation intact, and his star ever rising. In 1928 he was awarded a congressional gold medal "for development and application of inventions that have revolutionized civilization in the last century." And in 1929 he was honored worldwide on the 50th anniversary of his invention of the electric light bulb.

The aging inventor slowed down in his later years, and his hearing began to fail, but Edison still continued to do work and research at his home and laboratory in West Orange, New Jersey. However, in August of 1931 Edison suffered a major breakdown and in the months that followed he remained bedridden. On October 17, the 84-year old inventor lapsed into a coma and early the next morning died.

Edison was survived by his second wife Mina and by six children (three of whom were born to Edison and his first wife Mary who had died many years before.) One of his and Mina's sons, Charles, later went on to distinguish himself as the Democratic governor of New Jersey between 1940 and 1944.

A populist like his father, Charles Edison was a steady financial supporter of Liberty Lobby, the Washington-based populist institution.

It was suggested upon his death that an appropriate way to honor Thomas Edison would be to cut off all electrical current for a minute or two throughout the nation. However, the very impracticality of the proposal highlighted the all-important nature of Edison's contribution to mankind. The compromise was much simpler. President Herbert Hoover, himself a great admirer of Edison, urged as many Americans as possible to dim their lights for a few minutes, voluntarily, at 10 pm on the day of Edison's funeral.

Sen. Robert LaFollette—known as "Fighting Bob"—had no fear of the powerful, monied special interests.

Chapter IV
Robert M. LaFollette Sr. (1855-1925)
Fighting Bob

Tax rebels today can learn a great deal from studying one earlier, successful tax revolt—the first of this century—the one led in Wisconsin in the early 1900s by Robert M. LaFollette Sr. And after defeating the special interests in the Badger State, LaFollette carried his struggle for direct democracy, fair taxation and the rights of the middle class to the national arena. "Fighting Bob" LaFollette was an effective tax rebel whose political program could help save the middle class today.

Robert M. LaFollette, Sr., tax rebel, nationalist, democrat, Republican and Progressive, whose reforms of American legislative and political practices in the early 1900s pioneered the way for California's revolutionary Proposition 13, for 25 years led a populist struggle which very nearly vanquished the privileged parasites of the global financial cabal.

A world war, revolution, financial panic, inflation, depression, suppression of civil liberties and the worst war hysteria America has witnessed were all required, in fact, to beat back the challenge LaFollette raised to the "paper aristocracy."

"Fighting Bob" spearheaded that part of America's populist tradition most often called "progressivism." The two great struggles of his national career—as opposed to those waged in his Wisconsin "battleground"—were his contests against the "Money Trust" and American intervention in the European War of 1914-18.

Fewer than 100 corporate barons affiliated with the Rockefeller and J. Pierpont Morgan interest "dominate and control the business life of this country," LaFollette charged during the financial panic of 1907, which he said had been engineered by the Money Trust.

"I do not direct my attack against a Rockefeller, a Morgan, a Harriman," LaFollette told the Senate. "They are but types," he said. "They but embody an evil." (E.H. Harriman was a railroad tycoon associated with the Rockefellers, the father of W. Averell Harriman, Soviet apologist and FDR confidant.)

"Back of these men is the THING which we must destroy if we would preserve our free institutions," LaFollette said in his "Money Power" speech in March, 1908. The speech is still one of the most forthright and daring condemnations of Rockefeller-Wall Street-international banking influence ever made from the Senate floor.

"Men are as nothing; the System which we have built up by privileges, which we have allowed to take possession of government and control legislation, is the real object of my unceasing warfare," LaFollette said.

Smaller businessmen, unable to secure privileges for themselves through bribery, and made desperate by Rockefeller monopolization of the economy, LaFollette predicted, will "join at last with the consumers of the country in open revolt."

EXPOSED ROCKEFELLER POWER

"I showed clearly how the industrial and banking interests are closely controlled by a small group of financiers," LaFollette wrote in his autobiography. "I asserted that fewer than 100 men control the great business interests of the country."

After being condemned and ridiculed by the mass media, "I replied to my critics. . . . and demonstrated that in fact less than a dozen men control the business of the country—indeed, that Standard Oil (the Rockefellers) and (J.P.) Morgan are the real business kings of America."

LaFollette's struggle against the Money Trust was nearly terminated on May 29, 1908, when a glass of milk laced with poison was passed to him on the Senate floor. Significantly, LaFollette was then single-handedly filibustering a bill to provide "emergency currency" to the Rockefeller-Morgan interests. LaFollette escaped death and contracted only a severe and acutely painful case of dysentery.

LaFollette's struggle against the Money Trust, as well as his opposition to American intervention in the European war, highlight how deeply he was anchored in two of the cardinal tenets of populism: an awareness of the evil, malignant nature of international high finance and an America First stand in foreign policy matters.

Thus, LaFollette naturally opposed the Federal Reserve System. He branded legislation establishing it "a big bankers bill" which would concentrate all financial power "in the hands of a few men."

BATTLED FEDERAL RESERVE

LaFollette denounced the Federal Reserve as "a scheme . . . backed by powerful financial and business interests to secure stronger control upon the capital and credit of our country."

LaFollette warned that the Federal Reserve "would work out great loss and harm to the American people," and succeeded in amending the bill slightly. He voted against its final passage.

Upon the bill's passage, LaFollette mocked President Woodrow Wilson (whose election in 1912 had been engineered by Wall Street) for "having turned the Money Power over to the unrestrained fury of the Big Banking interests."

LaFollette urged "a Tariff Commission of scientific experts, with power to investigate and discover the actual difference in labor cost between American and foreign products.

URGED SCIENTIFIC TARIFF

"We do not wish to have the tariff reduced below that difference," he explained, virtually the same argument to "Equalize the costs at the water's edge" Sen. George Malone would later champion.

LaFollette opposed arbitrarily high tariffs which encouraged "money interests . . . to form monopolies behind the tariff wall," and which condemned "both consumers and wage-earners . . . to suffer from extortion."

"Protection" (the tariff) was for the first 125 years of American history one of the most important political issues; as late as the early 1900s, the tariff provided the federal government with approximately half its revenue.

"Where there can be shown to be no difference in labor cost, I am for free trade," LaFollette said, realizing that if the cost of labor is the same, then it is an industry's efficiency which leads to lower prices, "and we do not believe in protecting inefficient management."

Shrewdly, LaFollette advocated procuring raw materials abroad in order to conserve America's own: "We do not want to protect raw material, like lumber and phosphates, where protection merely adds to the exhaustion of our natural resources."

LaFollette urged framing tariffs to encourage "a condition in which American enterprise, good management, clever and powerful machinery, intelligence and skill of the workers will enable us to have low cost of labor along with high wages to the laborer."

Thus, LaFollette, one of the sharpest minds to ever command the Senate's attention, urged a middle course between unqualified free trade and high tariffs which only encourage inefficiency and monopolies within the U.S.

TAILOR TARIFF TO BOOST INCOME

"Our tariff should be based on what American labor ought to get in order to reach our ideal of living wages suited to American citizenship," he said.

The progressivism which LaFollette pioneered in Wisconsin, and later on the national level, was not a rigid ideology. Many insurgents showed various degrees of intensity in their commitment to the reform movement. Nevertheless, on the major issues of populism, the coalition held remarkably firm between 1900 and the 1912 presidential election, when Theodore Roosevelt's personal ambition and Wall Street backing combined to deal progressivism a mortal blow with the election of Woodrow Wilson.

LaFollette himself is an example of a "born again" populist: He publicly admitted being a "stand pat" Republican during his years (1885-91) as a U.S. representative, when "I knew next to nothing about the underlying forces (controlling the U.S.)."

SPURNED 'HALF A LOAF'

Not until the 1890s, when a political boss held out a roll of bills to LaFollette in a crude attempt to bribe him, did LaFollette begin a decade-long campaign to wrestle the Wisconsin state government away from the special interests.

From an often bitter struggle, with many early disappointments, LaFollette learned never to compromise over issues of principle: "Half a loaf as a rule dulls the appetite and destroys the keenness of interest in attaining a full loaf. A half-way measure . . . is certain to weaken, disappoint and dissipate public interest," he said.

Throughout the nation from 1890 to 1912, a great political tumult against excessive taxation, the outrages of the Rockefellers and other monopolizing tycoons and widespread political corruption

broke forth. LaFollette was instrumental in channeling the power of this taxpayers' revolt, although the country was then so vast and the movement so diverse that many states rushed ahead of LaFollette.

CHAMPIONED DIRECT DEMOCRACY

Direct democracy was one of LaFollette's most important goals, and he championed the citizen's initiative, referendum and recall, although he was frustrated in his home state over securing these.

The citizen's initiative enabled California voters in 1978 to directly enact Proposition 13, which cut their property taxes, and allowed them as well to vote on another major tax-cutting proposal. Taxpayers in many other states have the right to directly approve or reject proposed laws thanks to LaFollette's early endorsement of these then-"radical" ideas.

Interestingly, even where LaFollette erred, his own populist program gives taxpayers the means to repeal any law which may at first appeal, but is later revealed to be a monstrous wrong.

LaFollette's advocacy of the income tax is an example of this. Despite his many gifts, including his uncanny ability to discern future trends, LaFollette never realized how the progressive income tax would be turned into a weapon by the super-rich (who escape it) to be used against the middle class.

A national referendum, which LaFollette also urged, would, however, enable Americans to reduce the income tax—or even abolish it altogether.

"I had then (in 1900), and have had ever since, absolute confidence in the people," LaFollette said, expressing his eagerness to grant taxpayers the means by which they could overrule even himself (unlike most modern politicians).

'SUPREME ISSUE'

"The supreme issue, involving all others, is the encroachment of the powerful few upon the rights of the many," LaFollette, who counted himself among the latter, said.

"The rights of the many" included the right of America's varied races to be free from interference—whether benevolent or malignant—by the federal government.

LaFollette disdained suggestions made during his 1924 presidential bid that he pander to Negroes to win votes.

"I will make no new statement on this issue (Negroes) just to get votes," LaFollette told an adviser, whom he then handed a copy of a speech he had made 35 years earlier.

Thus, LaFollette's humanitarianism was evident in his respect for other races, and his sharp refusal to demean them by making campaign promises both he and they would know he would not be able to keep.

Humanitarianism, although apolitical, is also virtually a part of the populist ideology. LaFollette's own was manifest in his lifelong concern for the underdog, including the defeated Germans after World War I.

"In the Ruhr (Germany's western industrial belt)—in and about Essen—where we visited a number of towns—the suffering is unspeakable," LaFollette wrote in a letter from Europe in the autumn of 1923. This was five years after the end of the war.

"France (which was still occupying part of Germany then) is as merciless and unfeeling as the rack and the thumb-screw," LaFollette wrote.

DENOUNCED VERSAILLES TREATY

The suffering which so appalled LaFollette was caused by the Versailles Treaty, which LaFollette had forcefully denounced years earlier.

LaFollette revealed the reason Central Europe was broken into many little nations was so "that the road (trade routes) leading to England's vast possessions in the Far East might be closed to any other country. To accomplish this purpose, these petty and arbitrary states have been raised up, and we [U.S. taxpayers] are going to underwrite their political independence and territorial integrity for the benefit of Great Britain."

But "Fighting Bob" had still more to say about the "war to end all wars," the cynical treaties Woodrow Wilson proposed, and the "monstrous undertaking" of the League of Nations (the UN of the 1920s).

"The little group of men who sat in secret conclave for months at Versailles were not peacemakers," he said. "They were war makers. They cut and slashed the map of the Old World in violation of the terms of the armistice. They patched up a new map of the Old World in consummation of the terms of the secret treaties, the existence of which they had denied because they feared to expose the sordid

aims and purposes for which men were sent to death by the tens of thousands daily.

"They partitioned territory and traded off peoples in mockery of that sanctified formula of (Wilson's) 14 points, and made it our nation's shame. Then, fearing the wrath of outraged peoples, knowing that their new map would be torn to rags and tatters by the conflicting, warring elements which they bound together in wanton disregard of racial animosities, they made a League of Nations to stand guard over the swag!" LaFollette thundered to the Senate.

'MONSTROUS UNDERTAKING'

"I shall never vote to bind my country to the monstrous undertaking (the UN-style 'League of Nations') which this covenant would impose."

LaFollette's struggle against the League of Nations was one skirmish in his long battle with internationalists. The vote on the league, however, has never been an accurate guide to the nationalist bent of the senators of the period, because the league was defeated by one of the most unusual coalitions ever witnessed in Senate politicking.

More reliable cases are LaFollette's efforts to block American intervention in the European war begun in 1914, and his strong opposition to Wilson's war agitation with Mexico.

"Privilege exploits us here in our own United States (and) makes so much money out of us that it creates a huge surplus.

"Privilege, never satiated, wants this surplus to be at work bringing in still more profits. Weak and underdeveloped—and unexploited!—countries offer the biggest return," he said.

By 1916, LaFollette had concluded that if there was to be (Wilson's favorite slogan) a "war to save democracy," then only a democratic vote of all Americans should decide if the country was to go to war.

On April 29, 1916, LaFollette introduced legislation to force a national referendum on whether the U.S. should go to war.

BILL OF RIGHTS THREATENED

The people, "not the handful of men in positions of power," would decide, LaFollette said.

Wilson, the pawn of the Wall Street interventionists, derailed the referendum bill, but massive evidence exists that in 1917—as in

1940-41, before Pearl Harbor—an overwhelming majority of Americans strongly opposed U.S. intervention overseas.

"The poor, sir," LaFollette told Wilson, "who are the ones called upon to rot in the trenches, have no organized power, but oh, Mr. President, at some time they will be heard."

But by then LaFollette was "Von LaFollette" in the mass media, "Kaiser Bob," a "traitor" who should be shot, some demanded.

The reckless campaign against freedom of speech and assembly, waged by the Wilson administration in wanton disregard of the Constitution, for a time very nearly succeeded in suppressing the Bill of Rights.

LaFollette was burned in effigy in his home state, and was very nearly expelled from the Senate for his "treasonous" efforts to prevent the U.S. from being dragged into a bankers' war.

After World War I, when the Germans could no longer be the Establishment's bogeyman in its war on taxpayers and working people, a reasonable public wariness of Bolshevism was whipped into another hysteria.

LaFollette, a "German agent" during the war, was now vilified as a "Red" and a "Bolshevik."

OPPOSED COMMUNISM

LaFollette himself forcefully denounced both domestic communists and the Soviet dictatorship in the USSR, although the paid pundits of the controlled media never found the space to report his attacks on communism.

"If I were a citizen of Russia," LaFollette said in 1922 after visiting the USSR, "I should resist this communistic dictatorship as vigorously as I have endeavored to resist the encroachment upon our democratic institutions in America.

"I hold that government by one class, denying to other classes the right to participate, is tyranny," he said.

LaFollette was instrumental, in fact, in wrecking communist hopes to play a role in the 1924 presidential election. He published a widely circulated letter urging all sincere Americans to immediately break with communists.

"I have no apprehension that the Communist Party can ever command any considerable support in this country," he wrote. "I most emphatically protest against their being admitted into the councils of any body of progressive voters."

LaFollette even indicated he perceived one of the great unknown truths of American politics—that Wall Street and international financiers virtually control the political Left in the U.S.

"Not only are the communists the mortal enemies of the progressive movement and democratic ideals, but, under the cloak of such extremists, the reactionary (Wall Street) interests find the best opportunity to plant their spies and provocatory agents for the purpose of destroying true progressive movements," he wrote.

LaFollette was, in addition, one of the most prescient statesmen in U.S. history. Decades before the mysterious and controversial Anti-Defamation League (ADL) would come to wield vast influence over the American media through its control of advertising, LaFollette warned that such control would not only come, but that it posed a great threat to freedom of the press.

URGED WARINESS OF MEDIA

"The control of the newspaper press (the mass media) is not the simple and expensive one of ownership and investment," LaFollette explained in 1912.

"There is, here and there, a 'kept sheet' owned by a man of great wealth to further his own interests. But the papers of this class are few.

"The control," LaFollette realized, "comes through that community of interests, that interdependence of investments and credits which ties the publisher up to the banks, the advertisers and the special interests.

"We may expect this kind of control, sooner or later, to reach out for (all the media). But more than this I warn you of a subtle new peril, the centralization of advertising, that will in time seek to gag you (the independent media). What has occurred on the small scale in almost every city in the country (by 1912) will extend to the national scale . . ."

In 1922, five years after being vilified throughout the nation as a "traitor," LaFollette was vindicated when he won re-election by 83 percent; his victory came after war profiteers, seeking to convert paper profits into cash and goods, plunged the nation into a depression to force wages and prices down catastrophically and bankrupt many farmers. Most Americans then finally realized how they had been suckered.

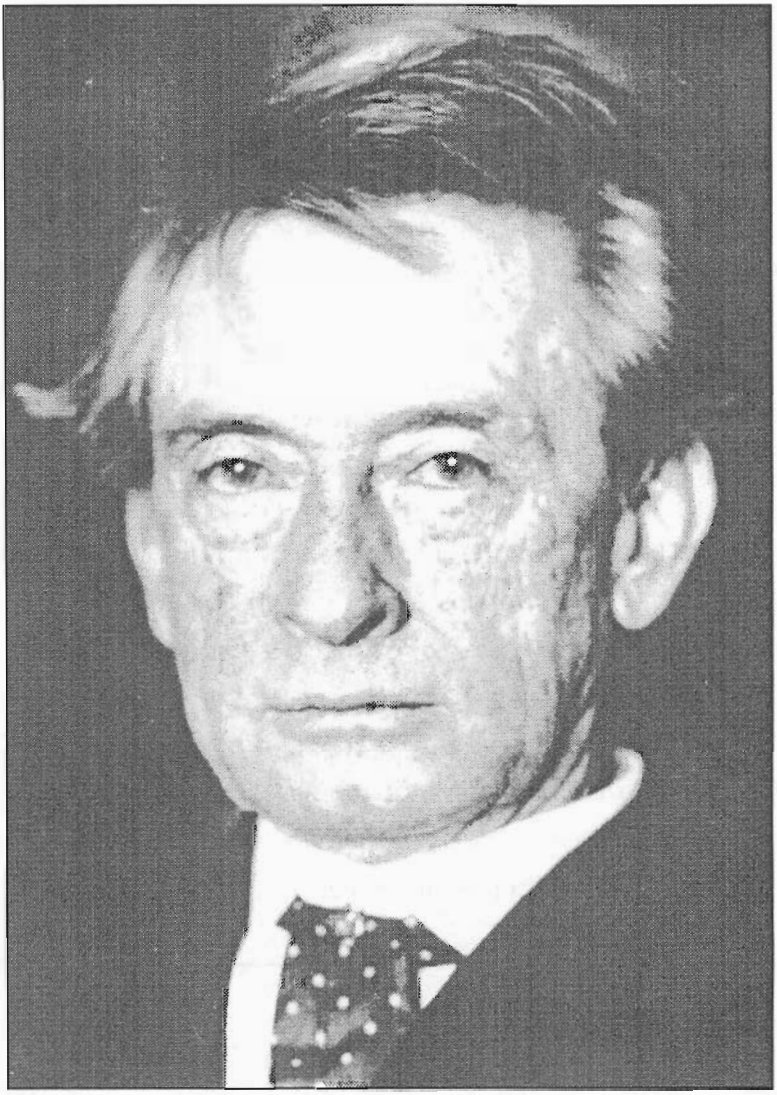
Interestingly, during that election, LaFollette was instrumental

in securing the election of Sen. Henrik Shipstead (Farmer-Labor Party, Minn.). Twenty-three years later, Shipstead would be one of only two senators (the other being William Langer of North Dakota) to vote against American entry into the UN.

After his death, LaFollette was voted one of the five greatest statesmen to ever serve in the Senate.

"In all this struggle for real democracy," LaFollette once wearily explained, "the problem is to get the people to *understand*."

LaFollette's Autobiography: A Personal Narrative of Political Experiences *is LaFollette's own history of his public career. Written in 1911, at the start of his first presidential campaign, his autobiography is a thorough chronicle of his political career to that year.* Robert M. LaFollette, *by Belle Case LaFollette (LaFollette's wife) and Fola LaFollette (his daughter) is a comprehensive biographical work.* Robert LaFollette and the Insurgent Spirit, *by David Thelen, examines LaFollette's career against the backdrop of the swiftly changing America between 1890 and 1925. The work contains an important bibliography.* The Political Philosophy of Robert M. LaFollette, *edited by Ellen Torelle, is a primer for the LaFollette brand of populism. There is also a large number of other books and material on LaFollette; in addition, the progressive movement, which LaFollette was instrumental in sparking, is the subject of many works.*



Sen. Thomas Watson, Georgia's outspoken populist, was a multifaceted writer, lecturer and historian.

Chapter V
Thomas E. Watson (1856-1922)
The Voice of the True South

Georgia's Tom Watson was another of America's great populist leaders. Contrary to contemporary propaganda, which labels him as a demagogue and racist, Watson was a deep thinker, a scholar and a historian, in addition to being a successful and beloved politician whose influence radiated far beyond his native state. Populism and nationalism are America's authentic political tradition, as this chapter shows.

Tom Watson made his debut in politics on August 6, 1880, at the age of 23. The speech he delivered to the Democratic nominating convention at Atlanta that day split the ranks of the party and provided Georgians with a choice of two gubernatorial candidates for the first time since the War Between the States.

Watson opposed the renomination of Gov. Alfred H. Colquitt who, together with Joseph E. Brown and General John B. Gordon, made up the "Bourbon Triumvirate." They dominated Georgia politics between 1872 and 1890 as the representatives of monopoly industrial capitalism.

The Bourbons were the plutocratic Democrats who wrested power from Reconstruction-era Republican regimes throughout the South. The "Bourbon" appellation, taken from the French royal family, was particularly apt: The Bourbons, despite their admirable opposition to federal "Reconstruction," represented the forces of monopoly capitalism and privilege.

The press and the entrenched financial interests of the state launched a vigorous campaign in Colquitt's defense. The forces of agrarian unrest for which Watson spoke met with resounding defeat.

Henry W. Grady, editor of the Atlanta "Constitution," was the

major apologist for monopoly capitalism, corporate power and class privilege. Watson was one of the few men willing to speak out against the oppressive system that Grady so enthusiastically advocated.

In 1882, Watson was elected to the Georgia Legislature. He struggled unsuccessfully to curb the abuses of the powerful railroad corporations. A bill subjecting railroads to county property taxes was voted down after U.S. Sen. Joseph Emerson Brown offered to provide the legislators with round-trip train fare to the Louisville Exposition. Watson resigned his seat to protest the bribe and returned to the practice of law before his term expired.

The struggle against the railroad monopolies of the late 19th century was also occurring in California, where Hiram Johnson later emerged as the populist standard-bearer.

Watson declared: "In the tremendous oppressiveness of the system, the chief factor of cruelty, greed, corruption and robbery is the corporation . . . These corporations are the feudal barons of this century. Their directors live in lordly palaces and castles. Their yachts are on the sea; their parlor cars on the rails. They spread feasts that would feed a starving factory town . . .

"The markets of the world have been clutched by the throat—in violation of law—and the price of every commodity taken away from competition and given to the trust. Small dealers (businessmen) everywhere, in everything, exist at the pleasure of the large dealer. The individual sinks before the corporation. The man goes down under the blows of the 'ring.'

"Money—combined money, unprincipled, law-protected money—dominates the street, the market, the court, the church, the legislature, the editorial room, the state, the school, the home!"

WATSON CAMPAIGNS

Watson ran for the House of Representatives in 1890. His platform called for: abolishing the national bank; free and unlimited coinage of silver; the passage of laws prohibiting the alien (foreign) ownership of land; "that taxation, national or state, shall not be used to build up one interest or class at the expense of another," economy in the expenditures of the government; and "that the government shall own and operate the means of transportation and communication." The last plank was viewed as the only way to limit the rapaciousness of the railroads. Only those who fail to understand the difference between free enterprise and monopoly capital-

ism would attack this as "socialism."

While serving in Congress, Watson attempted to secure homestead land loans as a way of benefiting the independent farmer and increasing the middle class.

He declared: "Any system which increases the moneyed class, where there is all money and no work, debauches society. Any system which increases the class where there is all work and no money debauches and endangers society. Any system that will add to the great middle class where there is reasonable work and fair reward, secures to society the best results of which humanity is capable."

A bill to create an income tax was unwisely proposed by Watson. Though he thought that such a tax would relieve the middle class of its oppressive tax burden, it was turned to the exact opposite use when later adopted. Watson then realized his error.

"Now who is left to pay the federal taxes?" he asked. "The plain people, unorganized, unprotected, absolutely helpless. They are bled on the one hand by the federal government and by the privileged classes on the other."

He observed, "How much more bitterly must these burdens be resented when the citizens who pay such taxes are aware of the fact that those who are making profits are exempted from tax."

The federal government, Watson said, was "the most extravagant government the world ever saw, and getting more so every year." Protesting that "taxes are unequally distributed, and prodigally spent," he added, "It is a cruelty to the Negro(s), as well as an injustice to the Whites, to tax the latter to give 'higher education' to the former."

While Watson was fighting for the people during his first session in Congress, the Establishment politicians were fighting Watson. When he returned to Georgia in 1892 to seek re-election, his congressional district had been gerrymandered. Watson christened his campaign a contest between "democracy and plutocracy," and ran as a Populist (People's Party).

MURDER PLOT

Gov. William J. Northern, a pawn of Eastern financial interests, was heard to say, "Watson ought to be killed, and it ought to have been done long ago." An assassination attempt did occur while Watson was delivering a speech in a rural county. He later surveyed the election's outcome: "The country counties voted for me as before; but, the city of Augusta, votes were repeated, by gangs of

hired Negroes, until there were 18,000 votes in the boxes, when the whole list of voters numbered only 12,000. In this fraudulent way, I was driven out of Congress."

The 1896 Democratic National Convention chose William Jennings Bryan in an attempt to undercut the populist base of the People's Party and turn the tide of populism to its own advantage. Its vice presidential nominee, Arthur Sewall, was proof that the Democrats had adopted only the rhetoric of reform. The president of both a bank and a trust, Sewall was known for his exploitative labor policies.

The People's Party held its convention in July. The chairman of the Democratic National Convention attended in hopes of persuading the Populists to nominate the Democratic ticket. Watson cautioned that "the (Democratic) Party had proven its insincerity, and you will get nothing at its hands; nor will your principles."

Representations were made to the Populist leaders that if they would endorse a Bryan-Watson candidacy, the Democrats would drop Sewall and do the same. The Populists agreed and did their part, but a few days after the convention the Democratic chairman wrote, "Mr. Sewall will, of course, remain on the ticket, and Mr. Watson can do what he likes."

Though Bryan was unable to free the nation from a "cross of gold," his campaign nailed the People's Party to one of silver. He virtually ignored the populist principles articulated in the 1889 St. Louis platform. Recognizing the propaganda value of simplistic appeals for free silver, he held this measure out as a cure for the country's ills.

BONA FIDE MONEY

Watson perceived the difference between a United States note, representing the credit of the nation, and (for example) a "Federal Reserve" note, which represents debt. Since 1913, the privately owned Federal Reserve has controlled the supply of money in the United States, in violation of the Constitution, creating an enormous public debt.

The Constitution mandates that Congress shall "coin money, (and) regulate the value thereof . . ." (Article I, Section 8, Clause 5).

Abraham Lincoln, during the War Between the States, refused to pawn the nation to international bankers who were pressing Lincoln to borrow money from them (at extravagant interest rates,

of course) to finance the war. Lincoln instead issued United States notes, backed by the U.S., to pay for the war; the notes, which are still in circulation, did not place Americans in debt to the bankers.

Many historians and scholars affirm Lincoln's refusal to place the U.S. in hock to the bankers prompted them to contrive his assassination.

Congress is capable, of course, of abusing its obligation to control the money supply; in the 1770s, the Continental Congress so overindulged itself that its "continentals" became worthless, giving rise to the expression "not worth a continental."

The point, however, is that not even the continentals represented an interest-heavy debt of Americans to be paid to international bankers. Dollars issued by Congress, and backed by the nation's assets, would carry no interest charged to benefit the bankers.

Lastly, if the supply of money became too large, resulting in inflation, Americans would know exactly whose responsibility it was: their elected representatives, not some shadowy, unelected "Federal Reserve Board."

'TR' LAUDS WATSON

Although the Populists had been betrayed, Watson did his best to gain support for his party's ticket. He campaigned throughout the West, even in Bryan's home state of Nebraska. This brought Bryan his only victory there in his three unsuccessful bids for the presidency. Yet Bryan refused to associate himself with Watson, and never joined him on the speaker's platform.

Theodore Roosevelt commented, "Mr. Watson really ought to be the first man on the ticket, with Mr. Bryan second; for he is much the superior in boldness, in thoroughgoing acceptance of his principles according to their logical conclusions, and in sincerity of faith."

Politically, Watson was ruined. He writes, "Then (I) shut the world out of (my) life; buried (myself) to all but the very few; called around (me) the companionship of great authors . . . and then . . . (I) reached out for (my) pen and wrote. Ah, how (my) heart did forget its own troubles, in that work!"

During 1899, his two-volume *Story of France* appeared. The New York *Evening Journal* called it "the best history ever written by an American." Watson published a biography of Napoleon in 1902, and one of Jefferson in 1903. The historical novel, *Bethany: A Story of the Old South*, appeared in 1904.

POPULIST JOURNALIST

That same year Watson was offered the editorship of William Randolph Hearst's *Morning American* on the condition that he move to New York. He chose to remain at Hickory Hill, his estate in Thomson, Georgia. From there he embarked on a journalistic career that again brought his political philosophy to the attention of the South and the entire nation.

He founded the monthly *Watson's Magazine* in 1905, which was supplemented by the *Weekly Jeffersonian* in 1906. These publications were in the vanguard of the fight for Jeffersonian democracy. Watson contended that "all the upholders of class rule go back to Hamilton; all the upholders of a government of the people, by and for the people, get their creed, so far as this republic is concerned, from Jefferson."

STRUGGLE RENEWED

The March, 1906, issue of *Watson's Magazine* thundered, "The Wall Street railroad kings rule and rob our state, and they do it by means of the men who control the machinery of the Democratic party. Hoke Smith is leading a great revolt against this Wall Street domination, and he is doing it superbly. He is going to win, because the people know he is right." With these words Watson renewed the struggle against Georgia's corporate aristocracy that he had begun in 1882 by supporting a county railroad tax.

Hoke Smith, a populist lawyer, was his standard-bearer in the 1906 gubernatorial contest. Together they wrote a Democratic platform.

Regarding the Constitutional amendment to disfranchise blacks that he and Smith proposed, Watson wrote, "The people of Georgia are hell-bent on smashing that Wall Street ring which rules and robs our state. They are determined to put white supremacy INTO LAW, so that they shall never again be vexed or intimidated by the scare of Negro domination." He noted, "In Georgia (the Establishment) do not dare to disfranchise (the Black), because the men who control the Democratic machine in Georgia know that a majority of Whites are against them. They need the Negro to beat us with."

'HAITIAN HELL'

"We have studied this problem from all points of view," Watson reasoned, "and our matured conviction is that the only salvation for the Negro in America is the acceptance, in good faith, of his legal

rights as the full measure of what is due him. The sooner he abandons his attempt to share political power and privileges with the whites, the better for him . . .

"We made this civilization; the Negro never made this, or any other. He has degraded every governmental system that he has been allowed to influence. As a duty to our forefathers, to ourselves, and our posterity, we must see to it that the Negro makes no Haitian hell of the United States."

Watson collected his research and findings about the Negro, and published them in *The African*, in 1912. The work surveys "the Negro at home," and "the Negro and civilization."

In the book, Watson cited numerous distinguished anthropologists, explorers and other authorities—all of whom have since been hurled into the "memory hole" by the Establishment.

"To my mind," Watson wrote, "the most dangerous doctrine that can be preached to the people of America is that social equality, mixed marriages, mixed schools and political equality offer the solution to the Negro question.

"Experience has forced upon me the conclusion that the true way out of our troubles is to give to the Negro, fully and universally, those absolute rights which the law of nature is said to give every human being.

NO MALICE FOR NEGRO

"But political privileges—voting and office-holding—he should not have at all," Watson wrote.

"To exclude him utterly from affairs of government would mean peace, to him and to us. As to social equality, that would inevitably breach the walls of racial purity. Mixed marriages would become more common, the hybridizing of the races would set in, and nothing could prevent the downward movement of the great Caucasian race," Watson pointed out.

But, Watson added, "God knows, I hold no malice in my heart against the Negro . . . There isn't a Black man who knows me that would hesitate to come to me for protection, and be certain of getting it . . .

"It is only when he claims to be our equal, wants to thrust himself into our social life, wants to claim equality in political privileges, wants to mingle the blood of his race with the blood of ours, wants to lower the standard of our civilization by mongrelizing the superior race—it

is then that I meet him at the gate ready for battle," Watson wrote.

Watson concluded: "The natural repugnance of our race to equality of social relations with the Negroes is the instinct of racial self-preservation. It is God-given, and its purpose is the high and holy one of keeping pure the blood of our superior race. To do this is best for us, best for the Negro, best for our country, best for mankind."

SMITH ELECTED

Smith was elected governor by an overwhelming majority. The Bourbon dynasty had come to an end. Under Watson's guidance, he increased the railroad commission in size and importance. A special state's attorney was appointed to prosecute corporations that violated its rulings.

The small businessman and the farmer were no longer subjected to exorbitant freight charges and other unfair practices. Steps were taken to end corporate bribes.

Smith was "second only to (Robert) LaFollette, if second to any, as a trustbusting governor," a contemporary observer wrote. *The Independent* ran an article entitled "Georgia's Example to the Nation."

Between 1906 and 1917 Watson was the dominant force in Georgia politics. By rallying his populist followers behind him, he was able to exercise a decisive influence on many election campaigns. Most successful gubernatorial candidates began their quest for office by seeking endorsement from the "Sage of Hickory Hill," as he was now called. Some were undone when they deviated from the populist principles he was pledged to.

REVISIONIST HISTORIAN AND STATESMAN

Since Watson was not himself a candidate for office, he was able to devote much time to his journalistic and literary efforts. In his two periodicals, often referred to as the "Jeffersonians," he continued to espouse the tenets of the populist creed.

Historical works still flowed from his pen. *Sketches from Roman History*, written from a revisionist, agrarian perspective instead of the usual imperial one, appeared in 1908. His *History of Southern Oratory* was published in 1909. A study of the battle of Waterloo followed in 1910. In 1912 came his biography of Andrew Jackson.

Watson's political philosophy was based on a commitment to popular democracy and individual rights. On this basis he defended the states against the encroachments of the federal government.

He warned, "The national character of the federal government becomes more pronounced from year to year, and the federated idea grows ever more shadowy and feeble." He observed that "the Constitution was never even voted on 'by the people of the United States.' It was voted on by each state, acting separately, in conventions and legislatures."

Watson criticized men who were "lacking in faith in the people, and (who) wanted the strongest possible concentration of power in the federal government.

"The irony of fate has willed," wrote Watson, "that these tremendous advances in centralization have been made, mostly, at the instance of fanatical 'reformers,' who didn't care two buttons about the ultimate consequences to our mixed system of government."

'JUDICIAL OLIGARCHY' HIT

Watson opposed "our American judicial oligarchy," writing, "The construction given to the 'general welfare' clause, and the elastic quality of the 'implied powers' (in the Constitution), have enabled the government to adopt almost any sort of law the old lawyers on the supreme bench consider desirable.

"In the last resort, therefore, our laws depend upon the will of nine men chosen from one profession. These nine supreme legislators are usually the graduates of corporation law offices, foisted upon the people by partisan presidents."

He wrote, "Federal judges, who were corporation lawyers before they became judges, are halting the sovereign states, reducing them to the station of mere private trespassers, and (restraining) them, by ever-ready injunctions, from the exercise of governmental powers. Insolent corporations and (a) usurping judiciary are moving, step by step, to a situation which a free people cannot endure."

Watson vigorously defended populism against socialism in the "Jeffersonians." He pointed out that "no socialist experiment ever succeeded."

Concerning collective ownership, he wrote, "It is because I have been a laborer, know the feelings of a laborer, and always expect to keep in touch and sympathy with the real laborer, that I stand so stoutly for the doctrine that the best reward and highest honor labor can attain is the ownership and enjoyment of what it produces."

'DESTROY PRIVILEGE'

He contrasted the populist and socialist views of property: "The Jeffersonian democrat says, 'Destroy special privilege; make the laws conform to the rule of equal rights to all, and you will put it in the power of every industrious man to own his home.' The socialist says, 'Let society own the homes, and let society move the man about, from house to house, according to the pleasure of society.'"

To the advocates of "Marxist democracy," he replied that "where socialism prevails . . . they propose to give their head men such a power over the lives and the labor of their fellow men as was never before proposed in the annals of the human race."

Regarding socialist demands for reform, he argued, "The discontent is warranted, but the remedy would substitute one slavery for another.

"It can be shown," Watson wrote, "that all abuses at which the socialist justly rails grow out of violations of the principles of our system. The true remedy therefore is to vigorously assert those principles."

His mocking reply to egalitarianism was, "Even human nature is going to lose its meanness, for socialism is going to make man after its own image, to replace the man that God made."

'NO SUCH THING AS EQUALITY'

Watson appraised human nature more realistically, writing, "No matter how equal material conditions might be made today by legislation, the inherent inequality in the capacities of men, physically, mentally, spiritually, would evolve differences tomorrow. There is no such thing as equality among men, and no law will ever get it to them."

His remarks about socialism and immigration apply well to today's invading Third World legions: "When a few million immigrants who haven't been here long enough to get the foreign twist out of their tongues, go to parading the streets, carrying the Red flag . . . it is not a theory that makes them do it. No theory could convince the intelligence of these newly arrived foreigners that they have any natural right to a share in the wealth they find here.

INTERNATIONAL BANKING

Watson knew that the international banking Establishment was as much a threat to American liberties as socialism.

"Take the Rothschild family for an example," he wrote. "Theirs is a typical case. Study it a moment. A small Jewish dealer and money-lender in Frankfort is chosen by a rascally ruler of one of the

German states as a go-between in a villainous transaction whereby the little German ruler sells his subjects into military service to the king of England.

"These soldiers, who were bought, are known to history as the Hessians, and they fought against us in the Revolution. This was the beginning of the Rothschild fortune, the transaction having been very profitable to the Rothschild who managed it."

He continued, "By the time Napoleon was overthrown at Waterloo, the Rothschild family had become so rich and strong that it spread over the European world. One member of the family took England, another France, another Austria, another Belgium, the parent house remaining in Germany, and to this day the Rothschild family is the dominant financial influence of the European world.

"In other words, by the power of money and the power of usury, they were able to make a partition of Europe and they are more truly the rulers of nations than are the Hapsburgs, the Hohenzollerns, the Romanoffs, or any other dynasty which wields the scepter."

TAX-EXEMPT FORTUNES DENOUNCED

The Sage of Hickory Hill fought the tyranny of international bankers with the Jeffersonian creed: "We Jeffersonians stand for the doctrine that the world's stock of wealth and of opportunity belongs to all mankind—to be won or lost on the basis of merit or demerit . . .

"The holder of wealth has no right to legislate his fortune out of the reach of the risks and changes of legitimate business. He has no right to legislate his wealth into a mortgage upon the revenue of the government and the annual produce of all labor. He has no right to legislate special favors to himself, whereby enormous accumulations are held together, not by force of energy, industry and superior ability, but by reason of the special privileges and exemptions created by law."

In 1914, at the outbreak of the first world war, Tom Watson took up the most important struggle of his career. He did battle with the forces of internationalism that were to plunge our country into war and threaten its sovereignty afterward with the League of Nations. Woodrow Wilson led these forces in an attempt to subjugate and plunder the American people.

Wilson was re-elected in 1916 on the slogan, "He kept us out of war." Watson asked: "What war? Where did we have a chance to get into one? What did he do to keep us 'out'? . . . We had no cause to go in."

During the election campaign Wilson had advocated military preparedness as the best guarantee of peace. Watson saw that Wilson's "preparedness" was only a disguise for militarism and denounced "the insane notion that belligerence of attitude and conduct lead to peace.

"Is it worthwhile to remind our public servants in Washington," Watson asked, "that this Constitution does not authorize or contemplate any other kind of war except one for self-defense?"

He mocked Wilson's "Hun" propaganda and advised nonintervention: "It is absurd to say we are menaced by German danger. Germany cannot send troops here . . . The law of nations, and our own common sense, tell us that what England, France, and Germany do to each other is none of our business. It is not cause for us to send a million of our boys, to sacrifice their lives, so far from home."

Watson's strong advocacy of non-intervention was one of the most forcefully expressed aspects of his populism. Nationalism and non-intervention abroad are America's traditional—and only legitimate—policies.

Exposing what he termed Wilson's "sham neutrality," Watson said, "If we have loaned money to England and France to help make war, we have not been neutral. We are still doing it—the Liberty Bonds prove it. J.P. Morgan cleaned up $90 million as part of his share."

He identified the real forces behind the interventionists: "'The world must be made safe for democracy,' said our sweetly sincere president; what he meant was that the huge investment, which our blood-gorged capitalists made in French, Italian, Russian and English paper, must be made safe. Where Morgan's money went, your boys' blood must go, else Morgan will lose his money."

On August 18, 1917, Watson brought a test case before federal court challenging the constitutionality of Wilson's Conscription (Draft) Act.

In his "Speech Against the Conscription Act," delivered during June of that year, he had asked, "How does the conscription law, rushed upon the people by Congress in April, 1917, accord with the time-honored principles of (the) Magna Carta, as embodied in the bill of rights of every state, and as crystalized in the Constitution of the United States?"

A candidate for Congress in Iowa was sentenced to 10 years in the federal penitentiary for publishing and distributing excerpts from Watson's address.

Watson scheduled an interstate convention in Macon, Georgia, to discuss "the recent unconstitutional and revolutionary acts of Congress."

Interference by the federal authorities and threats of military violence forced him to call it off. At the end of August, the "Jeffersonians" were banned under the Espionage Act. Watson's prediction of "prodigious sacrifices of treasure and blood" was soon to come true.

Personal tragedy was mingled with public ruin when Watson's remaining daughter died a week after the "Jeffersonians" were suppressed. Another daughter had been lost during infancy. During the U.S. intervention in Europe's war, pro-war agitators referred to the "seditious utterances" and "un-American" writings Watson had published in his "disloyal, incendiary publications."

His health deteriorated, and he moved to Florida to seek relief. John Duram Watson, his last surviving child, was seized with convulsions and died there during a visit. Watson reflected, "Perhaps, (I) had come to realize that (I was) one of those men with whom fortune deals grudgingly, one of those who always has wind and wave against him and who never by any sort of chance finds himself in league with luck."

WATSON SPURNS EXPEDIENCY

Yet Watson would not give up. He returned to Georgia and renewed his fight against Wilson's policies. Soon after the armistice he began publication of a new weekly paper, the *Columbia Sentinel*. Because he was still under a government ban, he had to post his newspaper from a neighboring town.

Watson spoke from experience when he wrote, "Not always is it easy to know the right—very often is the road rough. Human praise can be won by shorter routes. Honor and riches are not always its rewards. Pleasanter days and calmer nights can be yours, if you float smoothly down the tide of policy—steering deftly by the rules of the expedient."

During 1918 the Sage of Hickory Hill watched Sen. Thomas W. Hardwick go down to defeat in his re-election campaign because of his opposition to the League of Nations. Hardwick's challenger, who favored the league, had received Wilson's personal support. Watson was one of the league's greatest foes. (The league was the internationalists' UN in the 1920s.)

Pointing out that George Washington "was a nationalist and not an internationalist, an American and not a cosmopolitan," he said: "Let us stand by the wisdom of the Farewell Address. Let us stand by the words of wisdom. Let us be content with the prosperity which has

been ours under the historic, purely American policies. Let us not embark at this late day into European intrigue, dynastic quarrels, disputes between emperors and kings, aristocracies and autocracies, involving our country in things which we do not understand and which we need not try to understand. Why should we? Let Europe and Japan (attend) to their own affairs, and let us attend to ours."

MR. WATSON GOES TO WASHINGTON

Intending to avenge Hardwick's loss, Watson announced his candidacy for the Senate in 1920. His enemies laughed that he had been "shelved so long he was dusty." The old populist ran against two of the most powerful politicians in the state, Sen. Hoke Smith, the incumbent, and Gov. Hugh M. Dorsey.

Smith had deserted the populist principles that he espoused during his days as a reform governor. Having worked with Wilson in the Senate, he now refused to take a firm stand against the president's pet project, the League of Nations. Dorsey ran as an outspoken advocate of the league.

Watson traversed the state three times in an automobile, though suffering from asthma and bronchitis. Only one state newspaper, Hearst's Atlanta *Georgian and Sunday American*, gave him support. Even the American Legion opposed him.

And yet, the people of Georgia were tired of war and internationalism. At one point during the campaign, a crowd of 20,000 besieged an auditorium he was to speak at in Atlanta. By 5 o'clock in the afternoon the building contained 10,000 people, and the fire department announced that the rest would have to be turned away. Watson's supporters waited three hours to hear him speak, filling not only the seats, but the floor, the aisles, even parts of the stage.

He made clear his complete rejection of the League of Nations: "In the league, the great charter (the U.S. Constitution) is engulfed, the sovereignty of the people disappears, and a universal monarchy is at last established. The council of the league will absorb within itself judicial power, legislative power, and executive power. It will be a supreme court of the world, a supreme legislature of the world, a supreme executive of the world.

"It will evolve its own army, its own treasury, its own system of finance, its own civil service. It will have in its hands both the purse and the sword, and nowhere on earth will there be a power to veto its measures or resist its usurpation.

'COLLECTION AGENCY' FOR BANKERS

"It pretends to assimilate the yellow race, the brown race, the black race and the white race. It pretends to reconcile the Buddhist with the Confucianist, the (Moslem) with the Christian . . . It pretends to expect international melody out of . . . discordant national notes.

"If the real purpose is to create an international guaranty and collection agency for the great bankers and bondholders of indebted nations, then the league will be a success," Watson declared.

"The president (Wilson) admits that we will lose our independence in the league. Therefore he himself admits that he went to France and surrendered the very thing that our soldier boys fought and died to maintain . . . What he has done is immensely more than equivalent to the destruction of the documents which contain the Declaration (of Independence) and of the Farewell Address. He has signed away independence itself; he has signed away the Americanism of the Farewell Address; he has surrendered what our forefathers gained under the shadow of a European crown."

The Treaty of Versailles also met with Watson's unyielding opposition. He asked, "What sort of peace was imposed upon the German people, whom Wilson said he 'loved'?" He pointed out that such treaties "will naturally arouse jealousy. Germany will not always be prostrate. Sixty-odd million people cannot be kept down." He scoffed at those who claimed, because of a treaty, "that a millennium of brotherly love will ensue; that there will be no future wars, although humanity remains unchanged." He could not understand how "experienced men of affairs, like the president of the United States, could believe for one minute that you can make any kind of agreement, signed up in any sort of way, which will banish war."

TRIUMPH AND VINDICATION

Hardwick had renewed his struggle against the league by entering the gubernatorial race, and was elected governor.

Watson also won. The popular vote he received was almost twice that of his opponents combined. His biographer Brewton describes the outcome as "the most signal victory ever recorded in Georgia politics."

The great populist leader had been vindicated. After 30 years he was back in Washington. The Treaty of Versailles and the League of Nations were never ratified, in part due to Watson's efforts. In the Senate he continued his struggle against internationalism by

opposing the Four-Powers Treaty, which linked America with the imperialist interests of Europe. He cautioned that "the republic cannot be the partner of an imperialism, without a reaction coming from the imperialism affecting the democratic institutions and ideals in this country."

He fought the financial tyranny of the Federal Reserve Board, just as he had earlier done battle with the National Bank. Referring to a dangerous drop in farm prices, he charged that the board "had destroyed the money, decreased the circulation, and brought on the panic, which they called deflation." He asked President Harding to remove the five members of the board and appoint others, contending that they were bankers in the service of Wall Street interests.

Sen. Watson was tormented by chronic attacks of asthma during his term in the 67th Congress. His health compelled him to abandon a Washington hotel and take up residence in Chevy Chase, Maryland. At one point he required the constant attention of a nurse for eight weeks. Despite such difficulties, he did his best to attend to his senatorial duties. On September 17, 1922 he suffered a painful asthma attack and the doctor insisted that he remain in bed for a week.

However, Watson was determined to attend the closing of the second session of Congress. There he spoke out for a group of Pennsylvania coal miners who had recently been evicted from their homes. With his efforts in their behalf, Tom Watson had fought his last battle. He suffered a severe attack of asthma and bronchitis on the night of September 25 and died the next morning at the age of 66. On September 28, 10,000 people attended his funeral at Hickory Hill.

The Sage of Hickory Hill still excites enmity from the foes of democracy and nationalism. A recent work sponsored by the Anti-Defamation League (ADL) of B'nai B'rith, an illegally unregistered foreign lobby for Israel, shrieks, "Tom Watson wrote one of the dirtiest chapters of bigotry in the South."

The ADL is an illegally unregistered agent of the Israeli government, operating in the U.S. in violation of—and apparently above—American law. Despite its name, the ADL never hesitates to defame American patriots, and intensively persecutes all who oppose internationalism and who favor placing America's interests—not those of

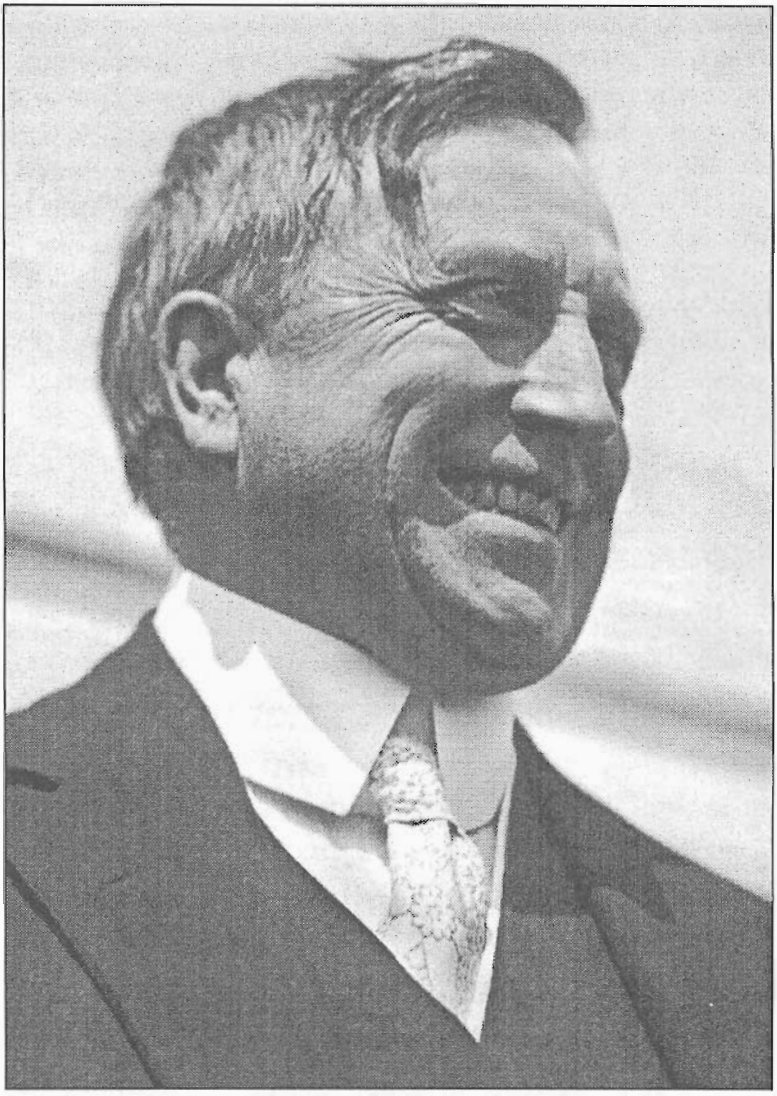
Israel—first. The ADL's hysterical and neurotic hatchet-job on Watson is an example of one of the greatest American statesmen in history being tarred with the ADL's overused brush of alleged "anti-Semitism."

Tom Watson himself had the last word.

Though 29 speeches were given in his honor when Congress held special memorial services in 1923, Watson himself wrote what serves best as his epitaph:

"Let the tide ebb, it must be so; let the daylight fade, it must be so—but this much any poor mortal can do, and should do: Hold aloft, to the very last, the banner of your creed; fight for it as long as you can stand; and when you go down, let it be possible for you to say to those who love you: 'Lay a sword on my coffin; for I, also, was a soldier in the great struggle for humanity'."

Tom Watson: Agrarian Rebel *and* The Life of Thomas E. Watson *are the two biographies of Watson. Both are sympathetic accounts of his life and career. Watson himself was a prolific author. In addition to the histories mentioned in the text which Watson wrote, he also authored the* People's Party Campaign Book *and the* Political and Economic Handbook. *These are definitive expositions of his populist philosophy.* The Life and Speeches of Thomas E. Watson *contains his most famous pieces of oratory.* Sketches: Historical, Literary, Biographical, Economic, Etc. *and* Prose Miscellanies *are anthologies of articles from Watson's magazine. Marxism and similar alien ideologies are subjected to a withering populist appraisal in Watson's* Socialists and Socialism. Mr. Watson's Editorials on the War Issue *is a collection of Watson's criticisms of American intervention in the first world war.*



William Randolph Hearst, the legendary press baron, was very much a populist, although his modern-day major media counterparts don't fit that description.

Chapter VI
William Randolph Hearst (1863-1951)
"Citizen Hearst"—The People's Publisher

Once upon a time there was a powerful newspaper publisher who believed that the American press should place America's interest first. It's too bad there aren't more newspaper publishers like him today. His name was William Randolph Hearst. This is his story.

William Randolph Hearst is remembered primarily as the grand genius of the modern popular press and as the real-life model for Orson Welles's "Citizen Kane." Many forget, however, that during his heyday the colorful and outspoken Hearst was an influential and respected proponent of the principles of populist nationalism.

It was just over 100 years ago that young Hearst—not yet 24 at the time—assumed ownership of the *San Francisco Examiner*, establishing the foundation for one of history's mightiest media empires.

And although the flamboyant Hearst moved in elite circles, he was an unabashed populist and nationalist—a patriot through and through. He used his influence, through the media that he controlled, to promote the principles in which he believed.

Hearst's publishing empire became vast. He owned, at one point, 29 major newspapers in 18 cities, reaching some 5 million Americans on a daily basis. He also owned more than 10 major magazines, with an even broader circulation. The great publisher revolutionized the newspaper industry, establishing a press agency, the International News Service, which simultaneously supplied his daily papers with news, features and photographs from around the world.

He also established Hearst Metrotone News, one of the largest of the newsreel companies. And he became a Hollywood motion picture mogul through his Hearst Cosmopolitan Film Corp.

Born in San Francisco on April 29, 1863, Hearst was the son of mil-

lionaire industrialist and newspaper publisher George Hearst, who served as Democratic U.S. senator from California from 1886 to 1891. Educated at the best prep schools and at Harvard, young Hearst was endowed by his father with the ownership of the *San Francisco Examiner* on March 4, 1887. He began his rise to national prominence, building a gigantic fortune and a media empire that survives to this day.

FORGOTTEN FACTS

It is widely forgotten that Hearst, after settling in New York, served two terms as a Democratic congressman from 1902 to 1906. He was also twice a candidate for mayor of New York (as an independent in 1905 and as a Republican-Fusion reform candidate in 1909—his last bid for public office). In 1906, Hearst was the unsuccessful Democratic candidate for governor of New York.

In 1904 Hearst was a serious contender for the Democratic presidential nomination. It was during this period that Hearst was said to be, with the single exception of Republican President Theodore Roosevelt, the most discussed man in America.

"For half a decade," wrote a critical biographer, Hearst was "the leader of the forces of popular discontent"—the populist movement of the day. The *Review of Reviews* noted that Hearst had a "tremendous following of working men and plain citizens."

It is worth noting that Hearst's failure to build a successful political career stemmed mainly from the fact that despite his personal popularity, and the immense grass-roots support for his views, he often found himself at odds with the New York Establishment and its well-oiled political machine, known as Tammany Hall.

But although Hearst's personal political ambitions were never fulfilled, the millionaire publisher continued to use his publishing empire to influence public opinion and pressure the Establishment.

The great irony is that the wealthy Hearst was often called a radical. Some misguided conservatives even suspected him of having "communist" tendencies. Possibly they confused anti-capitalism with pro-communism. But there was no greater friend of free enterprise and the ordinary man than Hearst.

FOR THE AVERAGE MAN

When he announced his first bid for Congress, Hearst said: "I feel that any man who directs great capital will ordinarily be able to

secure all that he deserves. My interest is in the average American citizen. The welfare of the country demands that he too shall secure a fair share in the advantages of prosperity."

Hearst emphasized his concern with the growing power of the corporate monopolies, the infamous trusts: "Nothing is so important to the people as the regulation of his financial power, which has suddenly overshadowed the power of the government itself," he said.

"There is no objection to legitimate organization in business. Such organization is inevitable and will be of benefit to the community whenever the community shall be permitted to participate in its advantages.

"But every fair-minded man knows that there is every objection to the injurious, illegitimate, illegal organizations known as the trusts, which absorb and suppress all competitors in order to establish a monopoly to compel the payment of extortionate prices by the helpless public."

And in keeping with his populist and nationalist principles, Hearst was an ardent advocate of measures designed to protect American jobs and industry from foreign competition.

Hearst was a fierce critic of President Woodrow Wilson's "free trade" policies.

"Wilson," wrote Hearst, "is fundamentally opposed to the principle of protection, and his idea of radical, ruthless tariff reduction is but an expression of the English free trade theories."

A tariff for revenue and protection, said Hearst, was not, as Wilson and some Democrats charged, a Republican policy. Instead, said Hearst, himself a Democrat, "It is an American policy."

The power to lower tariff rates, he said, was "the power to destroy American industry." As a result of lower tariffs, he wrote, "Foreign workmen are making more and more of the things we Americans buy, and growing more and more prosperous at the expense of American citizens; while American workmen are being thrown out of employment, and being maintained on the dole at the expense of the remaining American citizens.

"Let us abandon outmoded, exploded 'ox-cart' foreign theories of free trade and adhere to the safe and sound American practice of protecting the welfare of our own industries, our own workers, our own people, our own nation. Let us be friendly to the rest of the world, but let us think of America first."

ANTI-TAX CRUSADER

Hearst also maintained that the federal "progressive" income tax system was destructive to the American system. In a memo to the editors of his newspapers, he ordered: "Please carry on sustained crusade morning, evening and Sunday against the present Bolshevist system of income taxation."

"The income tax system has become the greatest racket in the United States, and the government is the biggest racketeer. The system is in itself unjust, inequitable and un-American. It paralyses enterprises and penalizes honesty.

"The rich evade the tax, the poor escape it and practically the whole burden of oppressive taxation is borne by the worthy middle classes.

"The whole system is surrounded with sinister secrecy in order that the public may not know the extent of its injustice, dishonesty and discrimination. The tax system has made bullies out of government agents and a blackmailer out of the government itself."

Hearst particularly irked the Establishment by his defense of America's small family farmers, for whom he urged parity: "If agriculture," he wrote, "is one of the most vital forms of industry—as it obviously is—there is just as much reason for protecting it as there is for protecting other forms of industry.

"Justice to the farmer means something more than words . . . It means just what it says: justice. It means equal economic rights."

The great populist publisher also tackled the immigration question, no holds barred. "It is high time that the government of the United States stopped trifling with the abuse of American hospitality by undesirable aliens . . . Let the federal government make an example by rounding up undesirable aliens from all parts of the country and deporting them with a zeal worthy of the cause.

"The mischiefmaking of undesirable aliens in our midst will then cease to be a problem."

Hearst advocated a selective immigration policy. He favored what he called "beneficial immigration from foreign lands, which we should encourage, intelligently and selectively.

"This country," he wrote, "which has grown to greatness through the strength of its mixture of assimilable races, can absorb and make wonderful use of those strains and those brains. But we do not want social malefactors or political traitors. We do not want the refuse of Europe—the sewage and the garbage. We do not want the communists and the criminals."

TERMS OF OPPROBRIUM

For making such forthright statements, Hearst was called "racist" and "anti-Semitic."

Yet Hearst was one of the leading advocates of a Jewish homeland. He urged, in fact, the establishment of a Zionist state in Africa recognizing that to establish such a state in Palestine would only lead to conflict and war. Had the world heeded Hearst's warnings, the Middle East would not be the tinderbox, the site of a potential nuclear holocaust, that it is today.

It was above all Hearst's staunchly nationalist foreign policy views that got him into trouble with the Establishment. Hearst fought against American entry into both World War I and World War II, and for this he was called a "Nazi sympathizer," an "isolationist" and an "Anglophobe," terms of opprobrium that are reserved for those who believe in a nationalist, America-first foreign policy rather than a "one-world" policy.

"I believe that the best way to ensure peace at home is to keep out of wars abroad and out of unnecessary international complications which may lead to war," he stated.

"I personally believe in nationalism and internationalism—each in its proper place. I believe in benefiting all the peoples of the Earth, whenever and wherever we can do so without sacrificing the interests of our own people.

"I believe in loving my neighbor as myself, but I have not yet reached the point where I am ready to sell all I have and give every precious personal and national possession to covetous neighboring nations who desire them but do not deserve them." At another time, in a worldwide broadcast, Hearst said:

"War means debt. Debt means depression. Depression means social revolution.

"We got into our present troubles by going into Europe [in World War I] and if we would keep out of trouble, let us keep out of Europe. Keep out of it politically. Keep out of it financially.

"Let us realize that the part of wisdom and the part of patriotism is to keep our money and our men and our minds at home."

'NOSE OUT OF EUROPE'

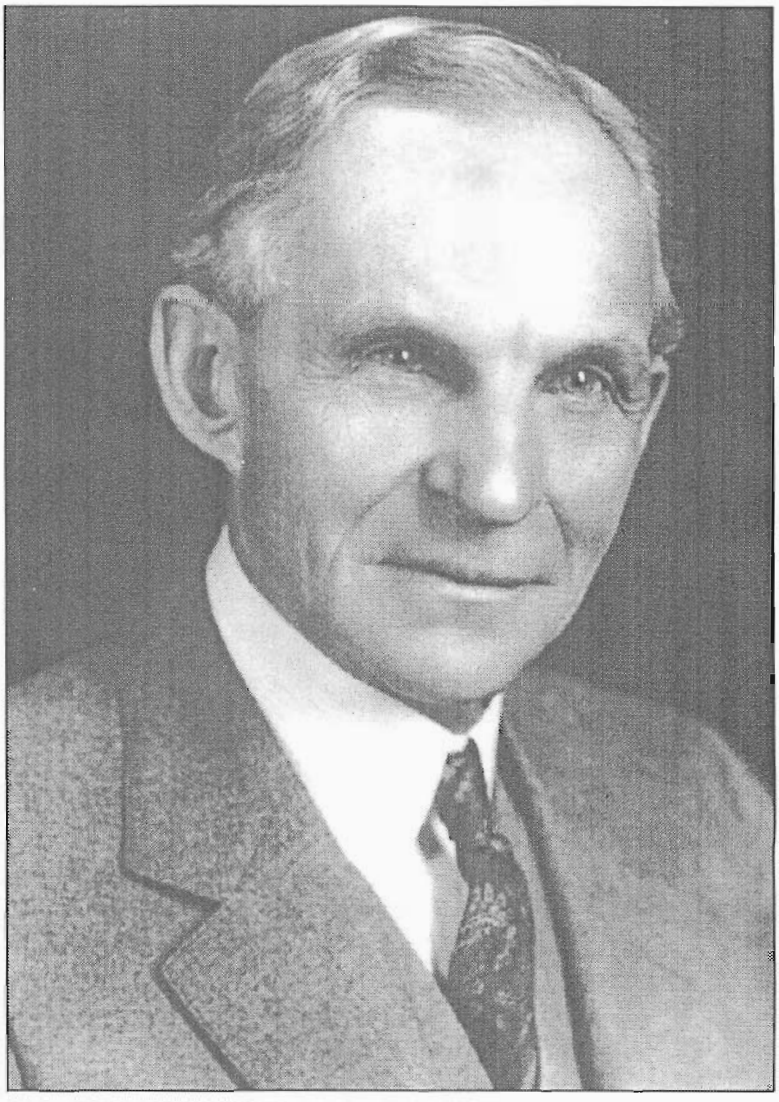
In keeping with the historic tradition of the Monroe Doctrine, which is revered by American nationalists today but scorned by the liberals and the internationalists, Hearst wrote: "Let us make our

leagues and associations mainly among the nations of this Western Hemisphere, to look out for the welfare of the Western Hemisphere, and to prevent European nations or Asiatic nations from meddling in the matters which concern our Western Hemisphere."

Hearst died on the morning of August 14, 1951 at the age of 88. Not only did he leave a massive fortune and a media empire behind, but he left a legacy of patriotism.

He was one of the most influential men in America, and while he never entirely succeeded in shaping the world as he sought, he made the effort—and he made it in a big way, as only William Randolph Hearst knew how.

W. A. Swanberg's detailed and panoramic biography of William Randolph Hearst, Citizen Hearst, *is unquestionably the most objective and thorough examination of the life and times of the colorful populist publisher.*



Henry Ford, the industrial giant, was an early leader in populist measures to improve the lot of the working America.

Chapter VII
Henry Ford (1863-1947)
A New Outlook in Industry

Henry Ford is the greatest example of the American entrepreneur and industrialist as populist champion of the middle class and working people. "Fordism" was, in fact, largely responsible for lifting much of an entire generation of Americans into the middle class. Ford, in his long struggle with "the master exploiters" of Wall Street, demonstrated how the U.S. can achieve undreamed-of progress once independence from international banker control is secured.

Henry Ford Sr., America's greatest self-made industrialist, pioneered a social and economic populism unique in U.S. history. "Fordism," in fact—until undermined by a bankers' war and its convulsive aftermath—was more beneficial, and more effective at bringing prosperity to working people, than most of the contemporary political programs advocated by even the most sincere populists.

The automaker himself refrained from using the popular term to describe his ideas as a collective philosophy; nevertheless, Americans—and to no small degree people throughout the world—took up Fordism as the program for prosperity. Fordism was almost universally admired for 25 years, from 1915 to 1940.

"In Germany, between the wars, 'Fordism' became at one time almost a religion. At the bottom of Germany's depression [which was caused by the harsh terms of the Allied-imposed Versailles Treaty], the *Rationalissierung* (rational economic program) that was thought to be the means of salvation was based largely on Ford principles of standardization, continuity and economy," wrote one biographer.

But Ford's "20-track mind," as the automotive innovator described it, was not confined to putting America on wheels, or even developing industrial efficiency to a point at which entire nations could be lifted

out of the depths of depression through using his methods.

"We have established a money system which can be manipulated to the hurt of the multitudes," Ford wrote.

"Some people think that everything will be rectified when war is abolished," he wrote. "Well, let nothing interfere with the abolition until its roots are cut; and one of its main roots is a false money system and the high priests thereof," he wrote.

The "high priests" of the "false money system" Ford so strongly opposed included Wall Street financiers, international bankers and the Federal Reserve.

HOW BANKERS CONTROL BUSINESS

"Bankers play far too great a part in the conduct of industry," Ford wrote. "Most businessmen will privately admit that fact. They will seldom publicly admit it, because they are afraid of their bankers.

"It requires less skill to make a fortune dealing in money than dealing in production. The average successful banker is by no means so intelligent and resourceful as is the average successful businessman. Yet, the banker, through his control of credit, practically controls the average businessman," Ford wrote.

Ford did not indiscriminately inveigh against hometown and international bankers; however, he even made a practice of depositing the Ford Motor Company's immense cash reserves ($600 million in 1928; the surplus was necessary because Ford refused to risk having to borrow from Wall Street interests) in small banks throughout the nation, because he believed such institutions served community interests.

"I am not against bankers as such," he wrote. "We stand very much in need of thoughtful men, skilled in finance. The world cannot go on without banking facilities . . . But whether we have based our banking and our credit on the right foundation is another matter."

Ford warned against the "great reaching out (for monopoly control) by bankers . . . especially since the war (World War I)." Ford explained large banking interests had secured alarming power because "the Federal Reserve System . . . put(s) into their hands an almost unlimited supply of credit.

FINANCIAL TRICKSTERS

"If the controllers of credit have lately acquired this very large power, is it not to be taken as a sign that there is something wrong

with the financial system that gives to finance instead of service (businessmen), the predominant power in industry? It was not the industrial acumen of the bankers that brought them into the management of industry. Therefore, I personally want to discover whether we are operating under the best financial system," Ford wrote.

Ford, writing in 1922, could as easily have been describing conditions today when he declared:

"The people are thinking about the money question; and if the money masters have any information which they think the people ought to have to prevent them going astray, now is the time to give it.

"The people are naturally conservative. They are more conservative than the financiers. Those who believe that the people are so easily led that they would permit printing presses to run off money like milk tickets do not understand them. It is the innate conservation (conservatism) of the people that has kept our money good in spite of the fantastic tricks which the financiers play—and which they cover up with high technical terms.

"The people are on the side of sound money. They are so unalterably on the side of sound money that it is a serious question how they would regard the system under which they live, if they once knew what the initiated can do with it," Ford wrote.

But, Ford added: "The present money system is not going to be changed by speech-making or political sensationalism or economic experiment.

BANKERS SHOULD 'CLEAN HOUSE'

"It is going to change under the pressure of conditions—conditions that we cannot control and pressure that we cannot control. These conditions are now with us; that pressure is now upon us.

"The people must be helped to think naturally about money. They must be told what it is, and what makes it money, and what are the possible tricks of the present system which put nations and peoples under control of the few."

Ford's intuitive analysis of the threat posed to the U.S. by the false system of high finance, as valid today as then, is another shining example of how immutable populist precepts forever point the way toward truth, understanding and independence.

Ford urged true bankers to "clean house" of international financiers and investment manipulators: "The bankers who do

straight banking should regard themselves as naturally the first men to probe and understand our money system—instead of being content with the mastery of local banking-house methods; and *if* they would deprive the gamblers in bank balances of the name of 'banker,' and oust them once (and) for all from the place of influence which that name gives them, banking would be restored and established as the public service it ought to be, and the iniquities of the present monetary system and financial devices would be lifted from the shoulders of the people."

DESTRUCTION BEFORE DISHONOR

Ford was so strongly opposed to Wall Street monopolists, in fact, that he once vowed to destroy all he had created rather than see it fall under the control of international bankers:

"I would tear down my plants brick by brick with my own hands before I would let Wall Street get hold of them," he said.

Ford repeatedly tied war to the false system of international high finance ("The youth who can solve the money question will do more for the world than all the professional soldiers of history.") He also showed a keen understanding of the injustice of compound interest. Ford particularly criticized the use of interest-bearing bonds—issued to finance public improvements—to actually siphon huge amounts of money out of taxpayers' pockets.

Fordism was not concerned exclusively with financial questions; Ford's personal philosophy encompassed the five most important tenets of populism, and even transcended these.

SPURNED 'CAPITALIST' LABEL

Ford, incidentally, refused to hear himself described as a "capitalist"; he pointed out that he had made his fortune from his own labor, and by providing a product Americans wanted to buy—and not through manipulating capital created by others.

Fordism was, above all, a nationalist philosophy. Ford held strongly to the policy urged by most U.S. presidents, until Woodrow Wilson, that the United States should refrain from foreign intervention.

Ford supported the League of Nations (1920s version of the UN), however, out of his conviction it would hinder international bankers from fomenting wars.

Ford's support for the league did not stop the mysterious "Col." Edward Mandel House from ripping the automaker as "crude (and)

ignorant" and from expressing wonder as to how Ford ever became successful.

House, President Woodrow Wilson's closet confidant and adviser, has often been described as Wilson's alter ego, and may in fact have held more real power over the government—and foreign policy—than Wilson himself. House's certain role in maneuvering the U.S. into World War I is the subject of considerable controversy.

House spurned Ford's invitation to join his famous "Peace Ship" expedition in 1915 to resolve the European conflict before the U.S. could be involved.

"War is an orgy of money, just as it is an orgy of blood," Ford wrote.

WARS ARE 'MANUFACTURED'

"Business should be on the side of peace, because peace is business's best asset.

"We ought not to forget that wars are a purely manufactured evil, and are made according to a definite technique. A campaign for war is made upon as definite lines as a campaign for any other purpose.

"First, the people are worked upon. By clever tales, the people's suspicions are aroused toward the nation against whom war is desired. Make the nation suspicious; make the other nations suspicious. All you need for this is a few agents with some cleverness and no conscience and a press whose interest is locked up with the interests that will be benefited by war.

"Then the 'overt act' will soon appear. It is no trick at all to get an 'overt act' once you work the hatred of two nations up to the proper pitch" Ford wrote.

"There were men in every country who were glad to see the World War (I) begin and sorry to see it stop. Hundreds of American fortunes date from the Civil War; thousands of new fortunes date from the World War. Nobody can deny that war is a profitable business for those who like that kind of money."

Ford himself, however, did not care to stain his hands with the "blood money" of war profits.

"I don't want any of it (profits the Ford Company made from supplying war materiel)," Ford said. "It's like taking blood money. You can tell anybody and everybody that I am going to return it all."

Ford supported the war effort once the U.S. had become involved in the European fighting; he stopped war production immediately upon the armistice.

MYSTERY MEN HOLD 'VAST POWERS'

Ford returned $29 million in war profits to the government, according to one biographer.

"An impartial investigation of the last war [World War I, although, again, Ford's words apply as validly to any of the subsequent wars], of what preceded it, and what has come out of it, would show beyond a doubt that there is in the world a group of men with vast powers of control, who prefer to remain unknown, who do not seek office or any of the tokens of power, who belong to no nation whatever, but are international," Ford explained.

This group of men, Ford wrote, is "a force that uses every government, every widespread [international] business organization, every agency of publicity, every resource of national psychology, to throw the world into a panic for the sake of getting still more power over the world.

"An old gambling trick," the industrialist wrote, "used to be for the gambler to cry 'Police!' when a lot of money was on the table, and, in the panic which followed, to seize the money and run off with it.

"There is a power within the world which cries 'War!' and, in the confusion of the nations, the unrestrained sacrifice which people make for safety and peace, runs off with the spoils of the panic."

A generation later, when the "group of men with vast powers of control" was setting the world up for another global conflagration, Ford spoke out again on the need for America to practice armed neutrality.

FORD WAS FAR-SEEING

"If we change it (America's traditional non-interventionist foreign policy) one iota, we take the first step toward getting this country into war—a war that will bring untold misery to millions of people and set us back thousands of years."

Interestingly, Ford's prediction that another war would set mankind back, literally, thousands of years, was confirmed by historian F.J.P. Veale in his insightful book, *Advance to Barbarism: The Development of Total Warfare*. Veale explained how total, unrestricted warfare, in which civilians were as legitimate a target as enemy military forces, had been discarded in favor of "civilized" warfare (involving only combatants, and largely exempting innocent civilians from war's terror). Total warfare returned, representing an "advance to barbarism," when international warmongers fomented the Boer War and the world wars.

"It is not the little people who are doing the fighting," Ford said

in late 1940. It is not they, he said, who are responsible for "the suffering, (nor is it they) who are the greedy ones."

URGED SELF-SUFFICIENCY FOR U.S.

Ford also urged the U.S. become self-sufficient, relying on foreign trade only in the few instances in which exotic goods cannot be produced domestically.

"Foreign trade is full of delusions," he wrote. "We ought to wish for every nation as large a degree of self-sufficiency as possible."

One way of encouraging self-reliance and national self-sufficiency, Ford suggested, would be to free different races from artificial constraints imposed by outsiders such as international financiers.

"From the beginning, the (world's) races have exhibited distinct strains of genius," Ford wrote. "This one for government; another for colonization; another for the sea; another for art and music; another for agriculture; another for business, and so on.

"The sooner we get back to a basis of natural specialties, the sooner we shall be sure of international self-respect—and international peace. Trying to take the trade of the world can promote war. It cannot promote prosperity. Some day even the international bankers will learn this."

'EQUALITY' CANARD 'A DISSERVICE TO HUMANITY'

"There can be no greater absurdity and no greater disservice to humanity in general than to insist that all men are equal," Ford wrote.

"Most certainly all men are not equal, and any democratic conception which strives to make men equal is only an effort to block progress. Men cannot be of equal service. The men of larger ability are less numerous than the men of smaller ability; it is possible for a mass of smaller men to pull themselves down. It is the larger men who give the leadership to the community and enable the smaller men to live with less effort.

"The conception of democracy which names a leveling-down of ability makes for waste. No two things in nature are alike," Ford wrote.

Ford expressed his opposition to monopoly capitalism in many ways, both through his words, and his company's policies.

"Monopoly is bad for business. Profiteering is bad for business. The lack of necessity to hustle is bad for business. Business is never as healthy as when, like a chicken, it must do a certain amount of

scratching for what it gets. Money chasing is not business."

Fordism was also behind the automaker's bold establishment of the five-dollar, eight hour workday in 1914. Five dollars may see inconsequential today, after decades of federally planned inflation, but 66 years ago the purchasing power those few dollars held was relatively enormous.

FORDISM VS COMMUNISM

Ford, with that single act, more than doubled the prevailing wage paid to his unskilled workers. It created a sensation that is simply beyond most people's understanding today.

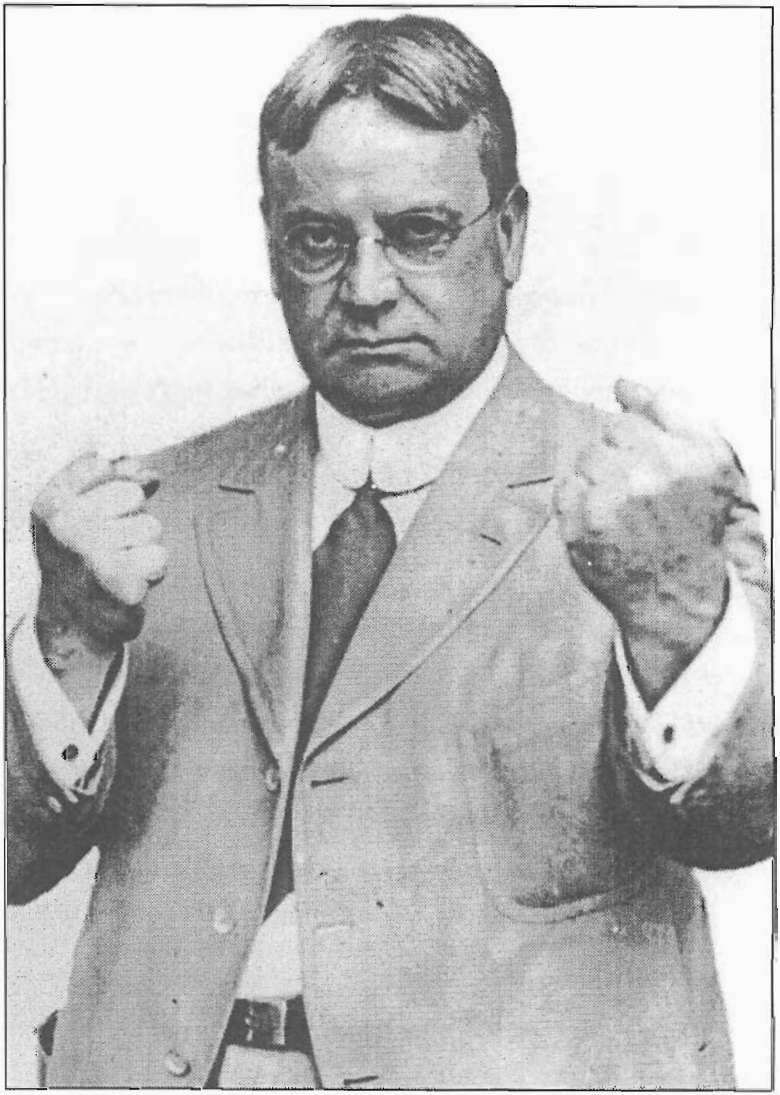
Along with the new wage—which Ford raised again and again as his company's profits rose—came the "New Industrialism," Ford's populism applied to an industrial economy.

Inflation, caused by the world war Ford so strenuously opposed, ravaged the gains made by working people under Ford's leadership, dimming the bright promise of a populist industrial economy. Nevertheless, as late as 1940, despite 20 years of vicious anti-Ford propaganda in the controlled media, an overwhelming 76 percent of Americans told pollsters they considered Ford the single American who had been most helpful to working people.

Lenin, founder of the Soviet slave empire, had fumed years earlier that communism could "never succeed in America as long as Henry Ford lived."

The other great constant in Ford's life, besides his populism, was his pervasive optimism. There are few populists who despair of eventual victory, and Ford was not among them: "I have no sympathy with those people who believe the world is growing worse," he said. "Everything is possible."

My Life and Work, My Philosophy of Industry, Moving Forward *and* Today and Tomorrow *are Henry Ford's chief autobiographical writings and explanations of his personal populist philosophy. In addition, Ford wrote more than a dozen other books, including* Edison as I Knew Him, *a chronicle of Ford's long, close friendship with Thomas Edison. "Mr. Ford's Page" was a standard feature for years in the* Dearborn Independent, *Ford's nationally circulated newspaper;* Ford Ideals *is a collection of his essays which were published in that newspaper. The industrialist's 84-year life and career were exhaustively reviewed in* Ford: Expansion and Challenge, 1915-1933, *the first two volumes (1,400 pages) of a three-volume history of Ford and his company.* The Peace Ship, *an account of Ford's 1915 transatlantic journey to end World War I, is one of several books examining the automaker's strong opposition to bankers' wars.*



Sen. Hiram Johnson, a California populist, pulled no punches in taking on the special interests.

Chapter VIII
Hiram Johnson (1869-1945)
California's Pioneering Progressive

California was once a populist stronghold, a fortress of the people which an unholy union of political bosses and monopoly capitalists would overthrow. And of all the men chosen by the Golden State's taxpayers and voters to lead them during that golden era, none was greater than Hiram Johnson.

Hiram Johnson, patron saint of California populists, epitomized the progressive statesman: dynamic and idealistic, but with the political savvy needed to defeat the well-financed special interests with which he contended all of his political life.

Johnson was the dominant political figure in California from 1910, when he was serving his first elected term as governor, until his death in 1945, when he was serving his fifth consecutive term as the state's U.S. senator.

But Johnson did not rule California as a manipulative boss, hiding in the shadows while puppets and front-men dazzled the hayseeds. His formula for political success was simple: Face the people—voters and taxpayers—win their confidence and their votes, and thus the election. Johnson was never defeated.

"Whenever there is any candidacy on my part, I do not ask permission of any millionaire newspaper proprietor or any great corporation or any little clique of politicians," Johnson declared in 1916.

By 1940, his last Senate campaign, Johnson was so staggeringly popular that he swept all opposition before him, won both the Republican and Democratic primaries, and was elected, without opposition, to a fifth term—with a record 1.1 million votes. Johnson's achievement was all the more impressive because he ran on an anti-Franklin D. Roosevelt platform, strongly opposing U.S.

intervention in the European war.

In addition, by 1940 California had a strong two-party system; Johnson received 46 percent of his vote on the Democratic line on the ballot. (State law permitted candidates to run on more than one ballot line.)

Thus, Johnson's career is a premier example of how populism transcends party rivalries to produce leaders capable of effectively championing the cause of the taxpayers and voters they truly represent.

Furthermore, Johnson's political struggle reveal how the middle class, only by ignoring party affiliations and uniting to support a populist leader, can defeat the political bosses and economic monopolists.

Johnson himself was effective largely because of his political skill. Critics of Johnson and other effective populists often claim that idealism—a populist characteristic—and political shrewdness are incompatible. These critics would prefer populists remain ineffective amateurs: idealistic, but no match for the politically sophisticated special interests.

Johnson also elevated the tone of politics in California, taking campaigns out of the gutter.

"I do not wish it (his 1910 gubernatorial campaign) cheapened by a mere scramble for office," he told his campaign manager.

Johnson drew battle lines in his 1911 inaugural address.

PRIVATE INTERESTS EXPLOIT PEOPLE

"In some form or another, nearly every governmental problem that involves the health, the happiness or the prosperity of the state has arisen because some private interest has intervened or has sought for its own gain to exploit either the resources or the politics of the state . . . "

Johnson left no doubt which side he had chosen. The particular special interest, which most engaged the attention of California populists 70 years ago, was the Southern Pacific Railroad.

The pathetic state of Americas railroads today belies the truly awesome power once held by railroad tycoons. The Southern Pacific had, by the 1870s, established a complete monopoly on rail traffic in California, and could, writes California historian John Cuaghey, "by arbitrary manipulation of freight rates, make or break almost any merchant, industrialist, or agriculturalist in the state."

Thus it ever is with monopolies, which is why populists advocate

action by government to break up such concentrations of capital. "Conservatives," having been brainwashed by decades of libertarian propaganda, often cannot comprehend why economic and industrial monopoly must always be directed against the welfare of the middle class. These "conservatives" do not understand the difference between the free-enterprise system and the capitalist system.

But Johnson did, and the iron grip in which the railroad held the state was deeply resented by all but the handful of monopoly capitalists who profited enormously from it.

Such was the railroad's power, however, and its skill at buying politicians and unelected bureaucrats that it was not for 35 years that its hold could be broken.

By the early 1900s, control of the railroad had passed to E.H. Harriman, a close associate of oil monopolist John D. Rockefeller Sr.

'TRUE DEMOCRACY' SOUGHT

Thus, the circumstances which provoked a populist uprising at the ballot in California paralleled those in Montana, which was held during the same era in the suffocating grip of the Anaconda Copper Company. Sen. Burton Kendall Wheeler, a contemporary of Johnson's, was propelled into populist politics by his opposition to the economic and political monopoly employed by "The Company" in his state.

Johnson's 1910 gubernatorial campaign was anchored in his pledge to break the railroad—and any other—monopoly which fed like a parasite on the working people and farmers of California.

Johnson's campaign, he wrote the San Francisco "Daily News," was "a fight against the interests and system, and for true democracy . . . "

In the same letter, Johnson linked his own populism with that of other "insurgents," particularly Sen. Robert M. LaFollette Sr., another of Johnson's populist contemporaries.

"They (populists in other states) are making the same fight that we are making in California," he wrote.

The struggle against vested interests, political bosses, and economic monopolists was the major theme of the great populist movement which began in the 1870s. It was never absent from Johnson's campaigns.

"This battle is the age-long struggle of privilege against the common welfare," Johnson declared of the populists' 1912 presidential effort to further their gains.

Johnson himself was the vice presidential nominee of the Progressive, or "Bull Moose" Party in 1912. Historians have since revealed that the 1912 Progressive campaign was secretly financed by Wall Street interests desiring the election of the Democratic internationalist Woodrow Wilson by splitting the Republican vote.

Johnson, however, was unaware he was being manipulated, and Theodore Roosevelt, the 1912 Progressive presidential nominee, betrayed Johnson in 1916 by wrecking the national Progressive Party with his political maneuvering. "TR" helped secure Wilson's re-election and embittered Johnson.

WILSON AN 'OPPORTUNIST'

Johnson, significantly, dismissed Wilson as " a mere opportunist, without a conviction in the world."

But none of this was evident in 1912. The European war which would begin in 1914 was still being planned by the internationalists and global bankers.

"We came to carry out . . . not the will of a rotten boss in Pennsylvania or a crooked one in New York . . . but to carry out the mandate of the people . . . " Johnson told the 1912 Progressive convention in Chicago.

Johnson returned to California after the presidential election, to continue his drive for a unified, progressive society without the divisive notion of class consciousness.

The contrast between the unifying effect of populism and the corrosive "class antagonism" fostered by Marxism is instructive because it is one of the sharpest differences between the philosophies.

Many modern "conservatives" and libertarians, interestingly, have been lulled by decades of leftist propaganda into accepting various Marxist claims, such as the "inevitability" of class warfare. This is why so many "conservative" groups foolishly antagonize members of trade unions by attacking the union members or trade unionism, and not merely leftist and/or corrupt union bosses who discredit unions as a whole.

POPULIST REVIVAL

Many "conservatives" fear industrial workers, and these fears are cunningly exploited by glib promoters, whose mailing lists bring in lucrative responses to computerized letters filled with labor-baiting rhetoric.

The only way a populist revival occur is when the entire middle class perceives its mutual interests with labor and uses its unbeatable voting strength to secure control of American politics.

The idea that "blue-collar" and "white collar" members of the middle class somehow have differing basic interests ignores the truth that, as members of the great, producing middle class, they have much more in common than not.

Hiram Johnson and the other great populists realized this, and Johnson successfully implemented an entire legislative program over a period of years to advance society as a whole while also advancing individual parts.

In 1911, 39 bills in the interest of California's working people were enacted. Eventually issues such as workmen's compensation, child labor, limiting working hours for women and many others were all handled in consecutive, scientific, and efficient fashion.

Johnson's workmen's compensation program was an enormous success, demonstrating how populism can benefit both employers and working people.

Employers' compensation insurance costs were cut by one-third, while benefits for employees were increased.

'DREADFUL POVERTY'

Johnson was particularly alarmed by "the dreadful conditions of poverty that prevail in the great cities (on the East Coast)," and was determined to prevent a division of California into two groups of the super-rich and destitute poor.

Throughout history, the super-rich have always sought to create a society made up of only those classes—and have generally succeeded. Most of the world's societies are still divided into those groups, the poor of course far outnumbering the rich elite.

The solution to this is not Marxist nonsense, which merely imposes a political monopoly to complement the already existing economic monopoly of the super-rich, but free enterprise and nationalism.

America is the premier example of a society which has triumphed, for the time being, over the super-rich ideal of a vast "peasant" underclass ruled by the elite. The policies advocated by the Trilateral Commission and other fronts for David Rockefeller and his associates, however, would drag the U.S. down to the level of Brazil or India.

But to counter "the dreadful conditions of poverty" which the super-rich seek to impose, Johnson and other populists promoted an entrepreneurial economic policy, one which favored those interest over the vested.

The keystone of this policy was the dismantling of monopoly and even public utilities were compelled to compete for territory by legislation Johnson secured.

POPULISTS FAVOR ENTREPRENEURS

It is not surprising that this aspect of populism has not been examined in depth. The controlled media always portrayed populists as half-educated rural eccentrics. The Establishment media's policy is aimed at making populism seem "ridiculous" to Americans *today*, when in fact it is the only possible avenue to America's salvation.

"The populists and progressives labored to sweep away impediments in the economy that prevented the man 'on the make' from getting ahead," writes Arthur Mann, a leading authority on the progressive era.

Thus, entrepreneurs, small businessmen and family farmers—anyone willing to work hard—stood to benefit from the populist program. It is not surprising that monopolists would fear and resent competition from men on the make, or that the shiftless would resent the success of the worker.

During Johnson's administration, too, the initiative, referendum and recall became part of California law. He campaigned for office on promise to secure such laws. The recall provision was even extended to appointed judges. Los Angeles, incidentally, had been the first American city, years earlier, to write the initiative and referendum into law.

The initiative permits citizens to place proposed laws on the ballot, making it possible for taxpayers to enact laws directly.

'CONSERVATIVES' ALARMED

In 1978, California voters cut their property taxes by 60 percent with the Proposition 13 initiative, setting off an economic boom which more than made up for the losses to the state from the decreased property taxes revenues.

"Conservatives" of Johnson's time were shocked at the "radical" notion citizens should have the right to directly enact laws of their own choosing. This, however, merely demonstrates how useless

such terms are in historical review, and even today. Policies and individuals must be evaluated for themselves, not because they claim to be "conservative" or "liberal."

Nevertheless, despite the opposition of the "conservatives," Johnson's program of direct democracy was a huge success.

Chester Rowell, a close associate of Johnson's, wrote: "The conservatives have been afraid to trust the people, because, like the radicals, they supposed that the people were radical. It is a good thing for both of them to learn that the people are conservative."

Another of Johnson's accomplishments was curbing the vice rampant in California. Racetrack gambling and slot machines were banned under Johnson's leadership. Populists today crack down harshly on pornography, drugs, and similar expressions of degeneracy which cause culture distortion. This also distinguishes populists from "anything goes" libertarians.

But the most significant manifestation of the populist movement in California came in the area of race relations.

Johnson's accomplishments in California were prodigious, but populists in many other states were securing the same advances. Only California, however, was threatened with a horde of Asiatic immigrants. The populist answer was unique—and particularly instructive for Americans of the 1980s, threatened as they are with not only swarms of Asiatic "boat people," but a deluge of Caribbean and Latin American "refugees."

California itself, ironically, is today the most threatened state of all, since it has become a dumping ground for many disease-ridden Asiatics, while its border with Mexico is also open to a silent invasion from the south.

ASIATIC INVASION

The response of California populists to the Asiatic invasion of their state in the early 1900s was the most progressive since voters in Oregon adopted a state constitution a decade earlier, which effectively blocked Blacks, slave or free, from that state.

In 1905, California populists organized the Asiatic Exclusion League (AEL), which advocated prohibiting the further immigration of Japanese, and preventing those already in the state from buying up more land. The Chinese problem had been effectively handled by the passage of various Chinese Exclusion Acts.

Johnson himself, during his 1910 campaign, assured the AEL he favored excluding the Japanese. He did not exploit the issue in his campaign, however.

JOHNSON CHAMPIONED FARMERS

Johnson, like all populists, was always looking out for the interests of family farmers. During his 1910 campaign, he wrote his campaign manager that "my every effort in this campaign must be devoted to the farmers *et al.* of the rural counties."

Johnson was close to family farming interests after that election and advocated many measures on their behalf.

Johnson clashed with President Woodrow Wilson over the proposals to restrict the activities of Asiatics who were not U.S. citizens. Johnson was shocked that Wilson—the president from Princeton—would use federal powers to interfere with a sovereign state. Wilson, a slavish tool of the international bankers, was interested in forcing down the wage level in the U.S. by permitting maxim immigration.

The hectic pace of populist reform in the early 1900s left many Americans breathless. Johnson noted this in California, and advocated a gradual pace after initial reforms had been enacted.

"You cannot make people be good faster than they want to be good . . . Communities will stand just so much reform legislation at one time, and wise is the man who intuitively has some conception of just how far he can go . . . ," Johnson wrote.

With a huge catalog of reform legislation enacted, and the monopoly capitalists driven out of state politics, Johnson was elected to the Senate in 1916 with 70 percent of the vote. He delayed leaving for Washington, however, and did not arrive in time to vote against U.S. entry into the European war in 1917—a "nay" vote he would have cast most vehemently.

Johnson realized, as too few Americans do, that war is the single greatest promoter of socialism. The regulated economy wartime conditions require is a socialist's utopia. And after any war ends, the added controls and regulations are never completely discarded. "Conservatives," who always beat the drums for wars, do not understand this.

"The (first world) war has made all the difference in the world," gloated one California socialist after the conflict ended. "It has accelerated public ownership and the socialist program at least 100 years . . ."

After the war, Johnson was one of a handful of senators who successfully kept the U.S. out of the League of Nations. Later, he secured passage of the Johnson Act, which forbids loans to countries which defaulted on their war debts.

In 1935, Johnson opposed the plot to drag the U.S. into membership in the World Court.

At age 74, in 1940, Johnson was still a forceful advocate of traditional American neutrality and non-intervention abroad.

"Those in command of us are perfectly mad to be a part of the (war) game. When it is propitious, from their point of view, they'll take us in (to the war) . . . When I think of sending our boys into (a foreign) war, it makes me sick at heart," Johnson said in 1940, shortly after being re-elected almost unanimously to the Senate.

Johnson realized that maintaining a nationalist, America-First policy was the overriding issue which would determine whether the U.S. survived. He criticized those who placed "damned collateral issues" ahead of this paramount policy.

Johnson even viewed the results of the 1940 presidential election as a greater threat to American survival than European war: "This (FDR's seeking a third term) is the greatest crisis, and perhaps it is more far-reaching than any other, for it (defeating FDR) may mean the preservation of the earth's last fortress of democracy."

POPULISTS FAVOR ARMED NEUTRALITY

Johnson's opposition to foreign entanglements—a policy followed by U.S. presidents for 124 years (SPOTLIGHT, April 28, 1980)—was reflected by nearly all California populists.

During the first world war, "the average California progressive desired a policy of strict neutrality," writes George Mowry, a noted authority on California populism. Populists oppose U.S. involvement in foreign wars because of the threats government regulation and war hysteria pose to the U.S.

There are few eras in American history which can compete with 1917/18 for domestic suppression of free speech, freedom of the press, and all other rights which internationalists are always so eager to send American troops abroad to be slaughtered fighting for.

Sens. Robert M. LaFollette Sr., Burton Wheeler, and Rep. Charles A. Lindbergh (father of the aviator) all suffered because the Constitution and Bill of Rights could not withstand the war hysteria.

LaFollette was burned in effigy and almost railroaded out of the Senate, and his magazine was nearly banned from the mails. Wheeler was smeared as a "red" for refusing to prosecute (he was then a district attorney in Montana) anyone opposing U.S. intervention in the foreign war, and Lindbergh's books—which exposed the Federal Reserve Bank, the Rockefellers, the "money trust," and other special interests—were seized and burned by Federal Reserve agents.

Johnson, having witnessed in 1917/18 the destructive effect war and war hysteria had on the Bill of Rights, vigorously fought all of FDR's attempts to involve the U.S. in the second European war of the 20th century.

LIBERAL 'CRUSADE' OPPOSED

One of Johnson's greatest struggles was against the so-called "lend-lease" giveaway bill in early 1941. Johnson described the proposal as "a pure grant of power to the president to do as he pleases with any foreign nation, for any purpose, and on anyy terms he may see fit—to make available to any nation or nations any part, or the whole, of the military or naval power of the United States."

Due in part to Johnson's efforts, lend-lease barely squeaked through Congress.

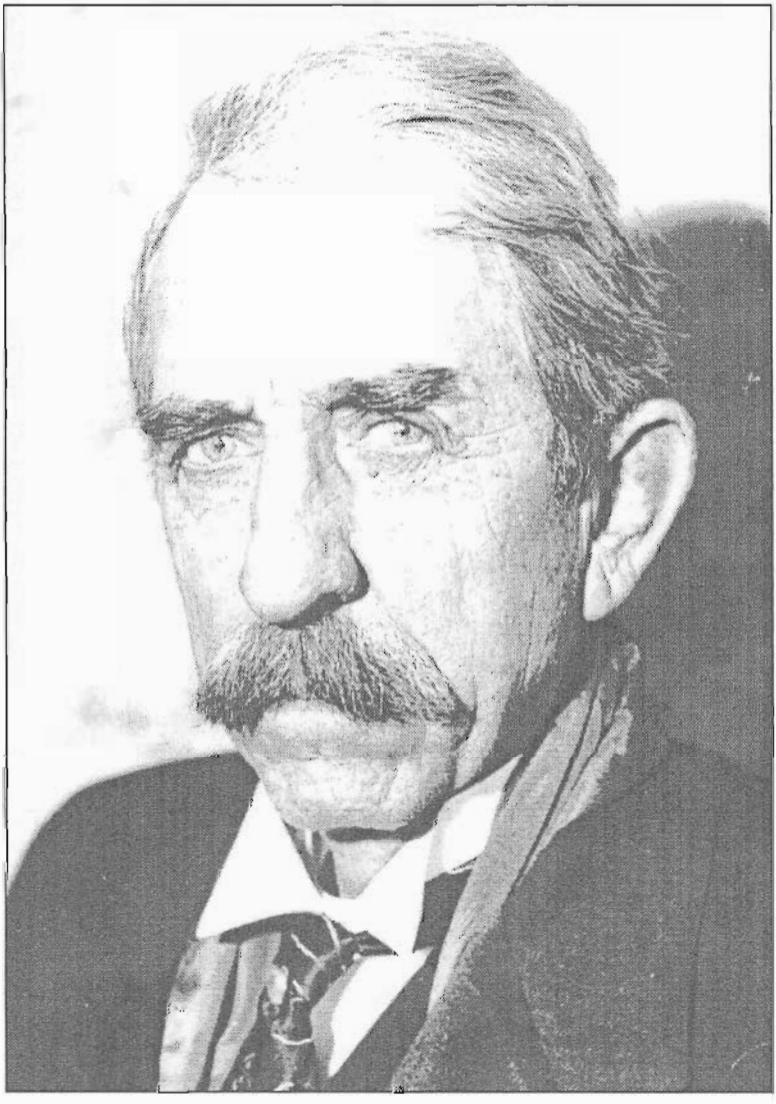
Internationalists, Johnson said, "seem to be enamored of the proposition that the United States has entered upon a great crusade to aid all the world, and that they are going to see that every nation is furnished with sustenance under this bill."

Earlier, Johnson was one of the foremost proponents of neutrality legislation, through which he sought to guarantee the U.S. would never again be drawn into a foreign war.

In 1945, his last year in the Senate, Johnson campaigned against U.S. entry into the UN, even as he had opposed American participation in the League of Nations 25 years earlier. He has the distinction of being the only senator in the world to resist both schemes to drag the U.S. into an incipient world government.

A quotation from Abraham Lincoln was displayed prominently in Johnson's Senate office. It summarizes the populist credo: "I am not bound to be right, but I am bound to be true. I must stand with anybody that stands right; stand with him while he is right—and part with him when he is wrong."

California's Prodigal Sons, *a study of the progressive movement in the Golden State, is largely an examination of Hiram Johnson's gubernatorial administration, between 1910 and 1917. No book, unfortunately, covers Johnson's 30-year Senate career. This is another example of populism and populists being accorded a "historical blackout" by the controlled press.*



Chapter IX
William H. Murray (1869-1956)
Alfalfa Bill

William Henry Murray, father of the state of Oklahoma, was a member of that now virtually extinct species—Jeffersonian democrats. Throughout his life, "Alfalfa Bill" Murray championed the cause of the farmers and working people who built America. The Jeffersonian principles of populism are America's authentic political tradition, a heritage "Alfalfa Bill" Murray dedicated his life to preserving and enhancing.

William Henry Murray, populist apostle of Jeffersonian democracy, sought unceasingly to adapt that Founding Father's timeless principles to the changing America of the first half of the 20th century.

Throughout those decades, few evils received as strong a condemnation from progressives and populists such as Murray as the system of money monopoly, particularly as exemplified in the Federal Reserve System.

"An honest money system is the first essential of civilization," Murray said.

"Money is the lifeblood of civilization, without which everything would stagnate. (But) a private control over the quality or quantity of money permitted to circulate is like permitting the strangulation of persons when desired by a special class.

"All other safeguards for life, liberty and property become meaningless if a private monopoly dominates the quality or quantity of the circulating medium (of exchange)," Murray emphasized.

"Sound money requires soundness and simplicity. Burying the simple truths under tons of so-called 'scientific discussion' is not the remedy.

"Artificial manipulation of the quality or quantity of money by either a private or a governmental group is the exercise of power to produce ruin where and when such (a) group may please," he said.

Murray identified "scarcity, debt and war " as the three horsemen of the master gangsterism long engaged in destroying our civilization. Andrew Jackson routed all three, and left the presidency with the national debt reduced to zero. President Van Buren resounded in 1839 Jackson's warning against a permanent public debt, saying:

"'The creation in time of peace of a debt likely to become permanent is an evil for which there is no equivalent.' "

"Without putting an end to manipulated scarcity, debt and war, Murray said, "there can be no normal and natural peace and prosperity, and formulae for outlawing war which evade this subject are inherently hypocritical."

Murray's brilliant grasp of the relationships between money, the power to regulate its value and quantity, and war catapulted him to the front ranks of populist philosophers.

FEDERAL RESERVE 'A CURSE'

Murray further named the Federal Reserve, which he described as "a curse to farmers and ordinary business," as the chief institutional culprit in the money monopolists' system of manipulated scarcity, debt and war.

"My experience teaches me," Murray declared from the floor of the House of Representatives in 1913, "that these (Federal Reserve) banks, having a knowledge of politics, will ask and produce private pledges from every possible candidate for president.

"This evil will show its most baleful effects . . . against the general interests of the public . . . Independence will be discouraged. Members of Congress will come to the conclusion that they must throw to the wind (party) platform principles and personal pledges to the(ir) constituents and obey the behest of the president in order to prevent being 'butted off the track' by all the power of a national administration.

"Bankers should stay out of the governing business," Murray said.

"We can hardly blame our farmers for turning toward socialism," Murray concluded, "which is but a violent protest against the conditions created for them when you offer such intolerable legislation."

Statements such as the last gave Murray's opponents ammunition to smear him as a "radical." The Eastern Establishment press in 1907/08 was particularly savage in its attacks on the Oklahoma state constitution, for which Murray was largely responsible. The Establishment media denounced the document because of its profoundly populist and progressive nature.

'RADICAL' POPULIST

Murray dismissed the Establishment's mud-slinging and invective:

"I've been called 'radical'," he said. "Mr. (Noah) Webster says that 'radical' means 'proceeding from the root or foundation; essential; fundamental.'

"If that's what my critics mean, I am complimented. I'm not an extremist. I believe firmly in our capitalistic (free-enterprise) plan—if capitalism can be forced to restrain its ungodly greed and serve the needs of humanity.

"I do not envy or despise the rich. But I do despise the wicked machinations of the monopolists who believe the masses should suffer and starve in a land of plenty while their hefty carcasses smother in their own fat," he said.

It is a sad tribute to Murray's great intellect that not only has what he predicted about independence and members of Congress come to pass, but also that the financial monopolists are still seeking to drive down the standard of living of working, producing Americans.

"The real father of our Federal Reserve Act of 1913," Murray wrote after its enactment, "was the Talmudist Paul M. Warburg . . .

"The real title of the Federal Reserve Act should have been 'An act to facilitate tremendous expansion and contraction of the currency, render the money system more unstable and unreliable, and permit tremendous growth of the public debt without public alarm.'

"The Federal Reserve Act," Murray said, "would seem to have served its purpose of facilitating the tricking of the American people into World War I and into a huge public debt build upon bond issues to banks, which also received for their use and benefit circulating currency upon the deposit of the bonds.

"The (financial) panic of 1929—panic in the midst of plenty—was not only made possible by the Federal Reserve Act, which vested in banks the power to compel a contraction of the circulating medium, but the continuance of the anomalous condition (the Depression) furnished an excuse for strange experiments by a crew of 'New Deal' planners.

'NEW DECK,' NOT 'NEW DEAL'

"What the American people needed was a 'New Deck,' not merely a 'New Deal'!" Murray declared.

Murray's solution to a private money monopoly was to tie the supply of money directly to the industrial and agricultural production of the country.

"The real owners of everything of value are the people, and they should be recognized as the ultimate sovereigns. The government only should issue money, but not as thereby creating value, only as making available a medium of exchange and standard of value, and only for actual value truly represented."

Murray's plan was not original. Abraham Lincoln, during the War Between the States, was faced with the problem of financing his aggression against the southern states.

International bankers approached Lincoln, offering to lend the U.S. any amount—at high interest rates. Lincoln declined, and the government issued United States notes, backed by the nation's assets. The issue was highly successful—and Lincoln was murdered.

Murray spurned both printing-press money and the gold standard. "The idea of the government financing itself regularly by the mere operation of the printing press belongs to the insane asylums, just as the idea that money must be tied to some particular commodity, such as gold, is the product of either impractical or criminal minds.

GOLDEN RULE?

"Such tying makes the supposed standard of value, money a sort of shrinking and expanding yardstick controlled by those who control the supply of gold or other commodity to which it is tied."

This, Murray said, "prevents the reliable measuring of the value of all commodities by an unchangeable yardstick.

"The pretext that such tying furnishes protection against dishonest government has been repeatedly proved false," he said.

Murray cited Weimar Germany, the 1929 U.S. financial crash and FDR's "New Deal" as examples of the uselessness of a gold standard in protecting currency as a measure of value.

Murray also predicted—accurately—how the dollar would continue to lose value as Roosevelt's policies remained unchallenged for decades after FDR's death.

"Instead of the tying of the standard of value to a particular commodity being a protection against dishonest government, it furnishes a ready vehicle for dishonest government to do what it pleases.

"The quality of our standard of value must remain constant, and neither should a private or public group be allowed to restrict its quantity under the guise of 'a managed currency' or any other guise," he said.

'SAD LESSONS'

"Those who claim the government should not be trusted with the exercise of such power to prevent monopoly over the lifeblood of civilization demonstrate by such claim that they are not to be trusted.

"We have had too many sad lessons throughout history that the government cannot transfer to any private group its duty and power to issue money without disaster to itself and its people," he said.

William Murray was far from being a single-issue politician, however. Indeed, Murray, on the contrary, was a 20th-century Renaissance man who enriched the state of Oklahoma and the country, as well as the arts of history, philosophy, law and government throughout his career.

No dilettante or mere "jack-of-all-trades," Murray brought rare gifts of intellect and drive to nearly every field worthy of human endeavor.

As a citizen, and later statesman, Murray did not merely dabble in law, statecraft or Constitutional scholarship, but applied a native genius rarely found in frontier Texas, where he was born in 1869 and grew to manhood, or the Indian Territory, where he settled in 1898.

'ALFALFA BILL'

Eight years later, Murray guided the Indian territory, together with the Oklahoma Territory, as the single, sovereign state of Oklahoma. Murray's indispensable role in the statehood campaign confirmed him as one of the foremost Constitutional scholars of the century. It also profoundly influenced his philosophy on the states' rights issue, a cause Murray strongly defended.

Murray's sobriquet (and trademark), "Alfalfa Bill," was given him in recognition of his pioneering work in agricultural science. Murray was always ready to lay down the burdens of high office and return to his lands to take up the plow and hoe.

The future governor was dubbed "Alfalfa Bill" in the early 1900s, when he brought that crop to the Indian country. Murray enthusiastically spoke of the advantages the small farmers of the region could realize by cultivating the deep-rooted clover-like plant, now widely grown for hay and forage. Murray was sought out by many publishers, for whom he wrote scholarly articles discussing soil analysis and preparation, care of the plant and other aspects of its farming.

Murray also developed a hybrid corn (maize), which as late as the 1930s was still known as "Murray's corn," and carefully cultivated

by Oklahoma farmers.

As much as Murray loved the farming life, however, he was rarely free to pursue it. Besides farming and agriculture science, Murray's other vocations included: lawyer, educator, newspaper editor, author, historian, philosopher, South American pioneer and colonizer, president of the Oklahoma Constitutional Convention, speaker of the Oklahoma House, member of Congress, governor of Oklahoma and candidate for other offices, including the presidency.

MURRAY FOR PRESIDENT

Murray was, he said, a Jeffersonian democrat. In the 1890s he spurned the Populist Party as a vehicle for political reform. Murray often debated Populist orators, usually defeating them.

Jeffersonian democracy is, however, true populism, and Murray finally broke with the Democratic Party in the 1930s, when Jeffersonian tradition was replaced with statism.

Murray, hoping to save the party's heritage, sought the Democratic presidential nomination himself in 1932. Murray's campaign platform included the following points:

- Betterment of the middle classes by the extension of credits and banking privileges to farmers, independent merchants and small manufacturers.
- Legislation for the impeachment of inferior federal court judges. (Murray, a strong advocate of states' rights, forcefully resisted attempts by appointed federal judges to encroach on his authority as Oklahoma governor.)
- Cessation of direct loans from international bankers to foreign nations.
- Reduction of world armaments and abolition of loans to foreign nations to build battleships and buy armaments.
- The early construction of a Nicaraguan canal as an aid to national defense and commerce. (Forty-six years before President Jimmy Carter gave away the Panama Canal to a Marxist regime, "Alfalfa Bill" Murray saw the need for an alternative canal in Nicaragua.)
- A small skeleton Army of highly trained men as a nucleus for a well-trained citizen Army.
- Conscription of wealth and property in future wars.

(Many populists advocated this measure, to guarantee there would be no war profiteers in the future. The measure would also

discourage internationalists from fomenting wars.)

TARIFFS TOUTED

- Tariff laws to benefit the farmer and producer of raw materials as well as manufacturers. The tariff, Murray emphasized, would equalize the costs of production here and abroad.
- Absolute adherence to principles of Jefferson.

Murray revered Jefferson, the "sage of Monticello," and often quoted Jefferson on the Negro question. Jefferson himself said:

"Nothing is more certainly written in the book of fate, than that these people (Negroes) are to be free; nor is it less certain that the two races (White and black), equally free, cannot live in the same government. Nature, habit, (and) opinion have drawn indelible lines of distinction between them."

Murray himself wrote that: "The Negro is the White man's burden. Without colonization (voluntary emigration by blacks) or social segregation, so long as he is with us, that burden will increase to the point of destruction of both races, through mixture of the two bloodstreams.

"The rights of life, liberty and pursuit of happiness, freedom of occupations of freedom of enterprise, are the inalienable rights of every person," he wrote.

"But that does not include political and interracial society and marriage. It is the duty of a nation to exclude any who would prove baneful to the commonwealth, and all (Negroes) do.

LINCOLN OPPOSED 'EQUALITY'

"Jefferson, like (Henry) Clay, (President James) Madison (and James) Monroe, and later, Lincoln, as do all men of practical wisdom, believed in colonization as the surest segregation. Many Negroes believe the same," he wrote. "Lincoln was opposed to social or political equality of the two races, as is shown by (his) speech at Charleston, Illinois, on September 18, 1858," Murray wrote, aware of Lincoln's own proclamation:

"I will say that I am not, nor ever have been, in favor of bringing about in any way the social or political equality of the White and black races; that I am not, nor ever have been, in favor of making voters or jurors of Negroes, nor of qualifying them to hold public office, nor to intermarry with White people.

"And I will say in addition to this," Lincoln went on, "that there

is a physical difference between the White and black races which I believe will forever forbid the two races (from) living together on terms of social and political equality, and, inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior; and I, as much as any other man, am in favor of having the superior position assigned to the White race."

Murray came to appreciate and value racial differences not only by studying the wisdom of the Founding Fathers on the subject, but by living for many years among the Chickasaw Indians.

INDIANS HELD SLAVES

The Chickasaws were not terrifying prairie scalp-hunters such as the Kiowas. The Chickasaw tribe had its own well-developed system of representative government and a sophisticated culture.

The Chickasaws belong to the Muskhogean language family and are closely related to the Choctaws. It is believed they originated in Central America. At any rate, they formerly occupied what are now northern Mississippi and adjacent Tennessee, and gradually acquired Negro slaves. In later times, they occupied what was called the Chickasaw Nation, in what is now western Oklahoma.

The Chickasaws were the largest slave-holding tribe, and when Murray settled in Tishomingo, their capital, in 1898, the tribe was still practicing the most severe social and political segregation. White lawyers such as Murray, for example, were banned from Indian courts.

Slavery, of course, had ended more than 30 years earlier, and during the "Reconstruction" the federal government had attempted to force slave-holding Indians to intermarry with their freed black slaves. The Chickasaws were not among the tribes which submitted to this outrage, and the government eventually gave up.

Murray was a major national figure in the early 1930s while he was governor of Oklahoma. But he was nevertheless unable to secure the Democratic Presidential nomination in 1932. A few years later, Roosevelt engineered Murray's defeat for re-election.

"Alfalfa Bill" did not slip into quiet retirement, however. In the 1940s, he wrote two of his most important philosophical works, "Palestine" and "The Negro's Place in Call of Race."

In the late 1930s as the European war threatened to involve the U.S., Murray took to the campaign trail once more, on behalf of the

America First movement.

'ALFALFA BILL' BARNSTORMS

In 1940, the America First Committee attempted to rally non-interventionist sentiment in the South, and Murray lent his prestige to the America First rally in Oklahoma City that year. In a shabby display of war hysteria, local agitators attempted to deny Murray and other anti-interventionists, including Col. Charles Lindbergh, their freedom to speak.

The next year, Murray, then 72, barnstormed Texas, speaking against U.S. intervention in foreign wars. Murray later opposed American participation in the so-called United Nations, which, he pointed out, was communist-inspired.

Murray had always opposed schemes to involve the U.S. in global government. Murray looked upon international finance as the most serious threat to American national sovereignty.

"There is not, and should not be, any international sovereignty to issue international currency. Independent national sovereignties ought never to be so converted into puppet states," he wrote.

This, of course, is exactly what has happened since the end of the second world war as bodies such as the World Bank and International Monetary Fund have begun to dictate policy to a growing number of nations—with their interest-bearing loans as the carrot, and the possibility their loans will be canceled or not refinanced as the stick.

Palestine, Murray's examination of the dispute over the Middle Eastern land, indicated his awareness of the threat political Zionism poses to the United States. Murray wrote that Palestinian Arabs were entitled to their homeland.

ESTABLISHMENT MEDIA CORRUPTS

An acquaintance of Murray once expressed the belief that the mass of people are incapable of self-government. Murray responded:

"Jefferson once said, 'The information of the people at large can alone make them safe, as they are the sole depository of our religious and political freedom . . . to inform the minds of the people and to follow their will is the chief duty of those placed at their head.'

"A misinformed mass is incapable of self-government, for they can have no sound basis for thought and action," Murray said. "However, I shall never lose confidence in the honestly informed mass," he said.

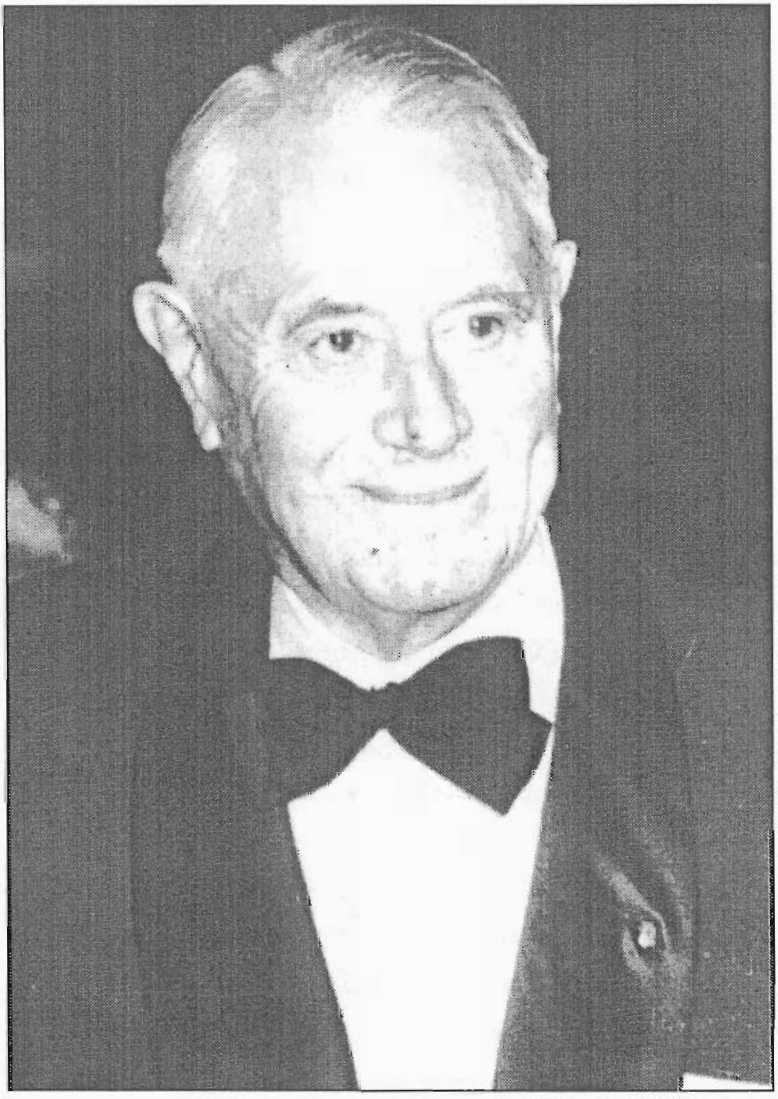
"Our nation's (Establishment) publishers are largely responsible for our corruption of the true functions of government.

"If they could only see their responsibility in true and balanced perspective, they could do more than any power on Earth to materialize the altruistic, humanitarian dreams of our forefathers, who visualized a government in which the broadest statesmanship means consideration for the whole of humanity; so broad that the strongest shall not escape its restraining influence and the weakest shall not fail to feel its benign effects, with justice between classes, and classes recognizing the equality of all before the law, with universal liberty guided by law"

Alfalfa Bill: An Intimate Biography, *by Gordon Hines, and* Alfalfa Bill Murray, *by Keith Bryant, are the biographies of Murray. Both have drawbacks. The former suffers from having been written 24 years before Murray's death. The second work is comprehensive, having been published in 1968. Bryant, however, was unable to meet and interview Murray at length, as did Hines, who had not only Murray's cooperation in preparing the biography, but that of Murray's legions of old friends and associates.*

Murray himself penned his three-volume Memoirs, *as well as nearly a dozen other books. The most significant of these are:* Essays on Forms of Government from Theocracy to Foolocracy, Palestine, The Negro's Place in Call of Race, The Presidency, Supreme Court and Seven Senators *and* The Rights of Americans Under the Constitution of the Federal Republic.

Murray's speeches, including those made while he was a state legislator, speaker of the Oklahoma House of Representatives, member of Congress, governor of Oklahoma and candidate for other offices, have been collected and published as well.



Col. Robert R. McCormick, long-time publisher of one of America's great populist daily newspapers, proudly proclaimed himself in favor of America First.

Chapter X
Robert R. McCormick (1880-1955)
Voice of the Heartland

The Chicago Tribune *was, for the first half of this century, the most vocal exponent of Midwestern populism. But the newspaper itself was only the megaphone through which its remarkable publisher, Col. Robert R. McCormick, reached the "Trib's" readers throughout America's heartland.*

Col. Robert Rutherford McCormick, populist publisher of *The Chicago Tribune* from 1914 to 1955, exemplified the once dominant nationalist tradition of America's press.

"As long as our foreign policy was realistic and patriotic, it was enormously successful," Col. McCormick explained in a speech he gave in Detroit on December 15, 1943.

"Our history appears to me plain," Col. McCormick said. "As long as this country was true to itself, it prospered and waxed as no other country ever did; but when it accepted foreign tutelage, when foreign ideologies and foreign systems of government were pressed upon it, it fell into these catastrophes (foreign wars), the end of which are not in sight."

"I have no inclination," he said, "to repudiate the sage advice of Washington, when he said in his Farewell Address: 'We may safely trust to temporary alliances for extraordinary emergencies. (But) it is our true policy to steer clear of permanent alliances with any portion of the foreign world.'"

Few Americans today are aware that America's "true policy" is nationalism, armed neutrality, and on-intervention abroad. The controlled Establishment media, for more than 60 years, have trumpeted internationalism, and wars abroad "to end war" and "to make the world safe for democracy."

The Establishment media, meanwhile, has dropped its "paper curtain" of censorship over America's traditional nationalistic foreign policy.

NO ILLUSIONS

Nearly all U.S. presidents after Washington—until Woodrow Wilson in 1913-20—forcefully aligned themselves with America's traditional noninterventionist policy. The statesmen in American history were all America Firsters.

Col. McCormick, too, had no illusions about the threat internationalism posed to the survival of the U.S. as a sovereign nation.

"Nothing could be more fatal to our country . . . than some grandiose scheme of world government," he said.

"Is it not plain that the trouble in which we find ourselves came from over-ambitious presidents who fished in troubled (foreign) waters?" he asked.

Col. McCormick, importantly, also realized his nationalism was part of the grand American tradition. He knew, as so many today do not, that "an American foreign policy" guided this nation for 125 years after its founding.

The Monroe Doctrine, which was a distinctly unilateral American declaration, and by no stretch of the imagination could be called a treaty, was firmly backed up by presidents Andrew Johnson (1865-69), Benjamin Harrison (1889-93), and Grover Cleveland (1885-89, '93-97).

"Since then," Col. McCormick pointed out, "the record has been uniformly bad."

But Col. McCormick condemned not only the political leaders who strayed from America's traditional course, but the foreign agents and foreign-minded Americans who preferred other nations and traditions to "the American way."

POPULIST INNOVATOR

"The hired employees of the Anti-Defamation League (ADL)," for example, were of no use whatsoever to Col. McCormick. The ADL is a mysterious and controversial organization dedicated to supporting a foreign country—Israel—without regard to what is in America's interests.

The ADL is an illegally unregistered agent of the Israeli government, which is a felony under U.S. law. The ADL intensively perse-

cutes any American who questions whether the U.S. might not be better served by a policy of neutrality in the Middle East.

McCormick, aside from his political populism, was a true populist in every area of his life. Modern comic strips were developed at the *Tribune*, as well as many other now-standard newspaper features which delighted the public.

Col. McCormick's populist innovations were the reason the *Tribune* swept by its many, larger competitors in the morning newspaper field in Chicago to become the largest—and for a time, only—morning newspaper in the capital of America's Midwest.

Like his contemporary, Henry Ford, Col. McCormick cared deeply about the people who worked for him: He saw to it that the *Tribune* gave out its annual Christmas bonus even at the very depth of the Depression. The "Trib" missed only one such bonus, in 1931, the worst year of the crash.

In the wilds of the Canadian hinterland, Col. McCormick provided a symphony orchestra for the lumberjacks and workers at the *Tribune*'s paper-mill. The streamlined operation was another example of McCormick's farsighted policies.

PUBLISHING EMPIRE

Along the way, Col. McCormick pioneered the use of wire service and radio news coverage. Chicago radio station WGN (the call letters stand for "World's Greatest Newspaper," which was long the "Trib's" slogan) was one of the most important in the medium's history. Yet McCormick never made much of his crucial contributions in the development of radio as a news medium.

Col. McCormick's *Tribune* was, however, only one of three major newspapers with which he was associated. The New York *Daily News* was founded by Joseph Patterson, McCormick's cousin and for several years co-editor-publisher of the *Tribune*. Meanwhile, the Washington D.C. *Times-Herald* was published throughout the 1930s and '40s by Patterson's sister, Eleanor Medill ("Cissy") Patterson.

It is significant that all three of the newspapers, which had circulations in the millions, opposed President Franklin Roosevelt's interventionist policy during 1940-41.

Three days before Pearl Harbor, the *Tribune* broke the news of FDR's secret war plan, which projected an American invasion of Europe within two years. Publication of the documents created a sensation, but by then FDR had already goaded the Japanese into

attacking Pearl Harbor, and the sneak attack three days later buried the shocking revelations.

After the war, and Cissy Patterson's death and following the decline of the Washington paper, Col. McCormick unfortunately sold the *Times-Herald* to Eugene Meyer, owner of the *Washington Post*. The *Post*, since then, has become one of the most influential voices of the internationalist Establishment.

The disappearance of the *Times-Herald* silenced the major daily voice in the nation's capital for an America First foreign policy. And since Col. McCormick died in 1955, the *Tribune*, too, has been corrupted by the alien influences he battled throughout his career.

PRINCIPLES LIVE ON

Col. McCormick's philosophy lives on, however, despite the calculated disregard at the Tribune Co. for the principles which the founder espoused.

"I have spoken of the American way of life as a way of life outside and apart from government. That American life allots to government its proper sphere and expects government to stay within that sphere.

"It was the people who built America—not the politicians," Col. McCormick said. "And those same people place their representatives in public offices to foster and protect their precious liberties. By the democratic process, we shall insist upon our officials being faithful to the ideals of American freedom in the American way.

"We shall know how to protect and maintain that freedom against all foreign tyranny."

'DOMESTIC TYRANNY'

"And if necessary, we must be prepared to maintain it against domestic tyranny," he said.

Col. McCormick's numerous radio addresses and other public speeches have not, unfortunately, been collected and edited into a single volume. In many of them, however, McCormick displayed a shrewd insight into the threat posed by internationalist bankers, the Federal Reserve, and the system of compound-interest lending (practiced by internationalist bankers to make economic serfs out of people).

Col. McCormick described "the national bank" (the Federal Reserve) as "a threat to the republic." He invoked the wisdom of Thomas Jefferson, who also opposed a private central bank for the U.S.

"For centuries," Col. McCormick explained, "the great city of New York has been the borrower of European capital to lend in the (American) West and South. The borrower is servant to the lender. New York has long been accustomed to look up to Europe and to look down upon the West and South."

International financiers, he said, "also have foreign investments they wish to protect, investments upon which they can live if American investments are destroyed; so they are not greatly concerned with our fate.

"And they are powerful. Their loans are found in every city and every state.

"They control most of the periodical press. They dominate a large percentage of Eastern newspapers. They own a number of Western newspapers . . . "

Col. McCormick also perceived how the monopolistic international finance capitalists at the pinnacle of society work with the welfare class, which is at the bottom of society, to destroy the great middle class.

MIDDLE CLASS IN VISE

"Strangely enough, these two social extremes—[what McCormick called the 'pearls and mink coats of Park Avenue' and 'the safety pins and rags of Avenue A'] have combined together to combat Americanism and the people of the social and economic status of most Americans (the middle class).

"Their idea," Col. McCormick explained, "is that after they have deluded and destroyed the Americans, they can fight it out for the spoils."

Col. McCormick was one of the first to recognize how the tax-exempt super-rich, and the tax-supported, parasitical welfare class, hold between them like a vise the great middle class—a vise which is slowly crushing the middle class out of existence.

Col. McCormick also foresaw how the Constitution's treaty clause (Article VI) would be used in attempts to subvert American sovereignty. The infamous Genocide Treaty, Atlantic Union, and the UN "Human Rights" treaties are examples of how the Bill of Rights can be undermined by treaties.

FISHY DOINGS'

"The fishy doings in Congress will warn patriots to beware," said Col. McCormick.

"The responsibility for saving the country rests upon us because it will not be undertaken elsewhere.

"The obligation rests upon all of us: upon editors and publishers, to distinguish between propaganda and facts; (upon) senators and congressmen, to carry the torch of freedom into the halls of Congress and expound our American principles there; (upon) every individual who comprehends the problem, to explain it to his neighbor—and (upon) that neighbor, to work with the zeal of a true convert.

"For us in America, God grant the lessons (of history) are still in time," Col. McCormick said.

"We must fight clear of all foreign entanglements. We must separate the spheres of government and personal initiative as guaranteed under the Constitution and Bill of Rights. We must guard our heritage of freedom against any and every bureaucratic encroachment.

"We must preach and preserve the practice of our democracy in the American way. Whether threatened by a foreign invader or by a domestic dictator, our opposition must be open, fearless, and unremitting. In our America let us here highly resolve that the fight for freedom shall not be forced underground," he said.

"The fate of the republic depends on our courage and our constancy. But why should we be appalled? Are we not the successors of the men who wrote the Constitution and who wrote the Bill of Rights? Are we not the descendants of the men who save(d) the Republic . . . ?

"Our predecessors look down upon us and bid us to be highly resolved that 'a government of the people, by the people, and for the people, shall not perish from the Earth.'"

The remarkable career of Robert R. McCormick has been examined in three notable biographies: The Colonel of Chicago, *by Joseph Gies;* McCormick of Chicago, *by Frank Waldrup; and* Poor Little Rich Boy, *by Gwen Morgan and Arthur Veysey.*

H. L. Mencken, an American treasure, was one of the nation's most influential thinkers—and a populist.

Chapter XI
H. L. Mencken (1880-1956)
The Sage of Baltimore

September 12 is the anniversary of the birthday of H.L. Mencken, the great author, editor and social critic. In his day, Mencken was one of the most respected populist voices in American life.

Mencken died in 1956. Since that time there hasn't been anybody quite like Mencken. There are lots of would-be imitators, but none has come close.

Mencken, dubbed "the Sage of Baltimore," was one of America's greatest newspapermen. But he was more than that. He was a respected essayist, literary critic and devotee of the arts. And, for a period, according to his biographer, Prof. Carl Bode, Mencken was "one of the governors of the American intellect."

During his lengthy career, Mencken wrote 24 books and thousands of newspaper and magazine columns, articles and editorials. By Mencken's estimation, some 5 million "more or less serious words" appeared under his name throughout his lifetime. Mencken's life and work have themselves been the subject of scores of books and articles.

Born in Baltimore in 1880, Henry Louis Mencken was proud of his German-American heritage. In his early years Mencken worked as a reporter for the *Baltimore Herald American*, but he eventually moved on to the *Baltimore Sun*, where he rose to become Sunday editor, a member of its board of directors, and a featured columnist whose writings were eagerly awaited by readers who admired Mencken's sprightly style.

Mencken also edited two literary magazines, the *Smart Set* and the *American Mercury*, in which scores of some of America's later-to-be best known writers first saw their words in print.

Mencken was also very much a populist and a nationalist, in the best American tradition.

The sage peppered his writings with scathing denunciations of the liberalism and internationalism that prevailed in American political life during Mencken's lengthy carrer.

Mencken wrapped his hard-hitting words in a mantle of humor, which disarmed even his fiercest critics (of which there were many).

Mencken, like many other nationalists of the day, was smeared as a "nazi." Such charges were freely bandied about during the highly charged period in the years preceding the outbreak of World War II, as they still are today.

Mencken opposed American intervention in both World War I and World War II, and was likewise opposed to U.S. meddling in the domestic affairs of other nations: "I am strongly against one country advising another in such matters.

"It always makes for trouble and it is usually only a cloak for quackery. Three-fourths of the American heroes who now bellow for democracy are actually against it."

RUSH TO WAR

As to whether the United States should rush to the defense of imperial Britain in the years preceding the outbreak of the second world war, Mencken wrote: "I think the United States should mind its own business.

"If it is actually commissioned by God to put down totalitarianism, let it start in Cuba, Brazil, Mexico, Santo Domingo [the Dominican Republic] and Mississippi."

Mencken scoffed at his Establishment critics who loudly proclaimed that the sage was "undermining America's national defense" by opposing intervention in the war in Europe. When asked what he was doing to advance our national defense Mencken replied: "I am trying to tell the truth. It is a job very few Americans seem to relish."

Mencken reserved some of his sharpest jabs and jibes for President Franklin Roosevelt. Although he had voted for FDR in the 1932 election, Mencken soon began to change his mind when he saw what Roosevelt's vaunted New Deal was really all about. According to Mencken, the president's concept of government was that of a "milch cow with 125 million teats." (The population of America at the time.)

Of the growing trend toward big government and the welfare state, which FDR grandly declared was a guarantee of the "more

abundant life," Mencken said: "The more abundant life charlatans have got their machine running at such velocity that stopping it will be almost impossible; it will have to run down.

"They have convinced millions of the lazy lowly that the taxpayer owes them a living—that every cent he earns by hard labor is, and of right ought to be, theirs. [The charlatans] have brought up a whole generation that has been taught only one thing, and that is to hold out its hands.

"It will not be easy to dissipate such notions. It will take a long time, and it may also require some rough stuff. But mainly it will take time, and while that time is running on, the taxpayer will have a lot to think about."

DISTASTE FOR DECEPTION

Mencken's distaste for Roosevelt, particularly after the president engineered the U.S. entry into Europe's war, developed an intensity that surprised many of Mencken's friends. Mencken was an easy-going hail-fellow-well-met type, not given to personal animosity. But the sage was angered by the slaughter of American boys in a war he felt need not and should not have been fought by Americans.

Once, during a private conversation, when he was asked what he thought of Roosevelt, Mencken literally turned bright red and roared, "Roosevelt is a son of a _ _ _ _ _."

In his personal life Mencken was on a first-name basis with virtually all of the leading literary figures of his day: Ezra Pound (like Mencken, a populist and a nationalist); F. Scott Fitzgerald; Theodore Dreiser; James Branch Cabell; William Saroyan—the list goes on and on.

It is said that even when he had to send out a rejection slip to an aspiring young author, Mencken would do it in a friendly way, providing constructive criticism and encouragement.

The great tragedy of Mencken's life was the death of his wife Sara, to whom he was married just a few years. Sara, an accomplished writer herself, was never in the best of health and her death in 1935 was no surprise. But it hit Mencken hard.

MOVING ON

Despite this, Mencken moved forward, adding to his vast literary output. His detailed history of *The American Language* and two lengthy supplements to the original book constitute the primary

work of its kind. And his *A New Dictionary of Quotations (On Historical Principles, from Ancient and Modern Sources)* is a lively and entertaining volume containing many fascinating quotes not to be found in other such compilations.

Mencken's six-volume collection of *Prejudices* contains some of Mencken's most brilliant essays on a wide assortment of topics, as does *A Mencken Chrestomathy*.

A Carnival of Buncombe is a collection of Mencken's political columns. Even today, these are "fun reading" and contain thoughtful observations from the sage about the antics of the politicians of the period.

Minority Report, compiled by Mencken, is a collection of random musings he penned in his private notebooks at the spur of the moment throughout his career. Like all of Mencken's writings they are both amusing and deadly serious—always written in the unique, thought-provoking style that is a Mencken trademark.

That Mencken didn't take his critics too seriously, and in fact found their denunciations quite comical, is evidenced by his effort, in the *Mencken Schimpflexicon*, to collect many of their attacks and reprint them (without comment) in one volume. The *Schimpflexicon* may well be Mencken at his most audacious.

INSIGHTS

Mencken's numerous letters to his associates have also been collected and published. *The New Mencken Letters*, edited by Carl Bode, is a historical annotation of some of Mencken's most interesting letters. Each letter contains insights into Mencken the man, but also illustrates Mencken's philosophy at its very best.

Perhaps Mencken's most controversial work is his translation of Friedrich Nietzsche's *Antichrist*, originally written in German. Mencken's translation was first printed in 1918, with a provocative introduction written by the sage himself.

Original copies of the book have virtually disappeared from existence. Not even the Library of Congress has a copy.

These are just a few of the many brilliant literary works by Mencken. All of them, with the notable exception of Mencken's translation of *Antichrist*, are available in libraries.

His literary output was tremendous and all of the highest quality. Mencken's immense literary legacy is almost unrivaled, not just in volume, but in diversity as well.

The last years of the sage were not happy ones. Shortly after he covered the 1948 presidential election campaign, having been coaxed out of semi-retirement by the *Sun*, Mencken suffered a debilitating stroke, at age 68.

For the next eight years he was a virtual recluse, often bedridden, his mental faculties impaired, his ability to write and speak in his old, inimitable style gone.

The sage managed, despite his problems, to compile a number of collections of his past writings, but his new literary efforts had dwindled to a few short letters dictated in halting language to his loyal secretary Mrs. Rosalind Lohrfinck.

On January 29, 1956 Mencken died in his sleep at home in Baltimore.

It was in 1989—33 years after Mencken's death—that a self-described "Mencken scholar," one Charles Fecher, announced to the world that he had "discovered" that Mencken was, in Fecher's judgment, an "anti-Semite."

Fecher's earth-shaking announcement, interestingly enough, came in Fecher's introduction to selections from Mencken's private diaries that Mencken himself never necessarily wanted to be published.

Writing in the introduction, Fecher declared, "In my book *Mencken: A Study of His Thought* (1978) I sought to defend him from the charge of anti-Semitism—thereby precipating, quite unintentionally, something of a minor tempest in a very small teapot.

"But at that time I, like everyone else, had not seen the diary. Today I would be much less ready to take a stand. Let it be said at once, clearly and unequivocally: Mencken was an anti-Semite."

Fecher went on to cite what he considering "shocking" evidences of Mencken's anti-Semitism, alleged racism toward Blacks, and his "maniacal" hatred of President Franklin D. Roosevelt.

The Mencken "scholar" also bewails the fact that Mencken, in his private musings, did not repeatedly damn Adolf Hitler and National Socialist Germany.

Fecher, by Mencken's definition, would probably be what Mencken called, on one occasion, one of the "right thinkers." Wrote Mencken:

"If the notions of the right-thinkers are correct, then such stuff as mine . . . ought to be put down by law. I believe that, in the long run, it will be put down by law—that free speech is too dangerous to a democracy to be permitted."

As one instance of the "anti-Semitism" displayed by Mencken,

Fecher states flatly that Mencken characterized the wife of a distinguished Johns Hopkins professor as a "French Jewess."

However, if Fecher were an honest scholar he might have gone on to mention, that, in fact, the professor's wife's ethnic background was significant in the context.

Mencken and the professor and his wife had been engaged in a lively discussion of the Hitler government in Germany and Mencken was pointing out, in his diary, that the professor's wife had a particular reason to be biased against Hitler. Mencken's characterization of the professor's wife was simply factual—not bigoted.

This "anti-Semite" Mencken is the same Mencken who held a dinner at the Maryland Club in honor of Supreme Court Justice Felix Frankfurter, the second Jew appointed to the high court.

Fecher instead prefers to find venom in the fact that Mencken recorded in his diaries that "some Jews . . . with various ratty tenants" had bought a house two doors away from him.

Fecher's "discovery" that Mencken was anti-Semitic (as a consequence of the diaries coming into his possession) seems disingenuous, if only because of the fact that in 1976—fully 13 years previously—the nation's foremost Mencken scholar, Professor Carl Bode, published selections from Mencken's letters in which Mencken made statements about Jews—and indeed to Jews (who were among his closest friends and confidants)—that far exceed anything appearing in the pages of the controversial diaries.

Either Fecher never read those letters (which seems unlikely) or he chose to ignore them.

Frankly, many Mencken fans believe that Fecher deliberately "hyped" the charge of anti-Semitism in order to stir up interest in the diaries.

Although there are many instances in which Mencken speaks highly of Black friends, associates and several domestic employees whom he maintained over the years, Fecher most conveniently ignores Mencken's praise for Black journalist George S. Schuyler.

According to Mencken, writing in the diaries, "[Schuyler's] view of World War II and of the events likely to flow out of it is substantially mine," suggesting, of course, that the distinguished Black writer shared Mencken's "evil" nationalist views.

Ironically, the "racist" Mencken even commented in his diary about Schuyler, "I have been following his doings for nearly twen-

ty years, and have made various attempts to interest white newspapers and magazines in him, but without success."

This same "racist" apparently found the Black journalist superior to his White colleagues at the *Baltimore Sun*. "When I compare him to any of the dunderheads now roaring on the *Sun*, I am sharply conscious of his enormous superiority. He is not only much more intelligent than they are; he is vastly more honest." So much for Mencken's racism.

Of World War II, Mencken wrote, "The American people will now begin paying for their folly. The bills will keep on coming in for fifty years."

Fecher is also distressed at Mencken's harsh words for Paul Patterson, the pro-war head of the *Baltimore Sun*.

Mencken was displeased at Patterson's heavy-handed support for Britain and the demand that the United States enter World War II—heresy in Fecher's view.

What Fecher conveniently ignores is the fact—unknown, perhaps, to Mencken (at least not mentioned in his diary)—that several years prior to the release of Mencken's diaries, a published report in even the Establishment's *Washington Post* (based on once top-secret British intelligence documents) that British intelligence had, indeed, used Patterson and the *Sun* newspapers as a conduit for propaganda purposes.

Mencken may have had an inkling that this was indeed the case. He writes, frankly, that "I told Patterson that, in my judgment, the English had found him an easy mark, and had made a monkey of him. He made a long and rambling defense, but did not attempt to dispute the main fact."

One could go on with examples such as this. Suffice it to say, however, that Fecher (seemingly an admirer of Mencken, having devoted so much study to the Sage of Baltimore) managed to orchestrate—with the connivance of the media—a posthumous assault upon his integrity with his devilish introduction to the diaries.

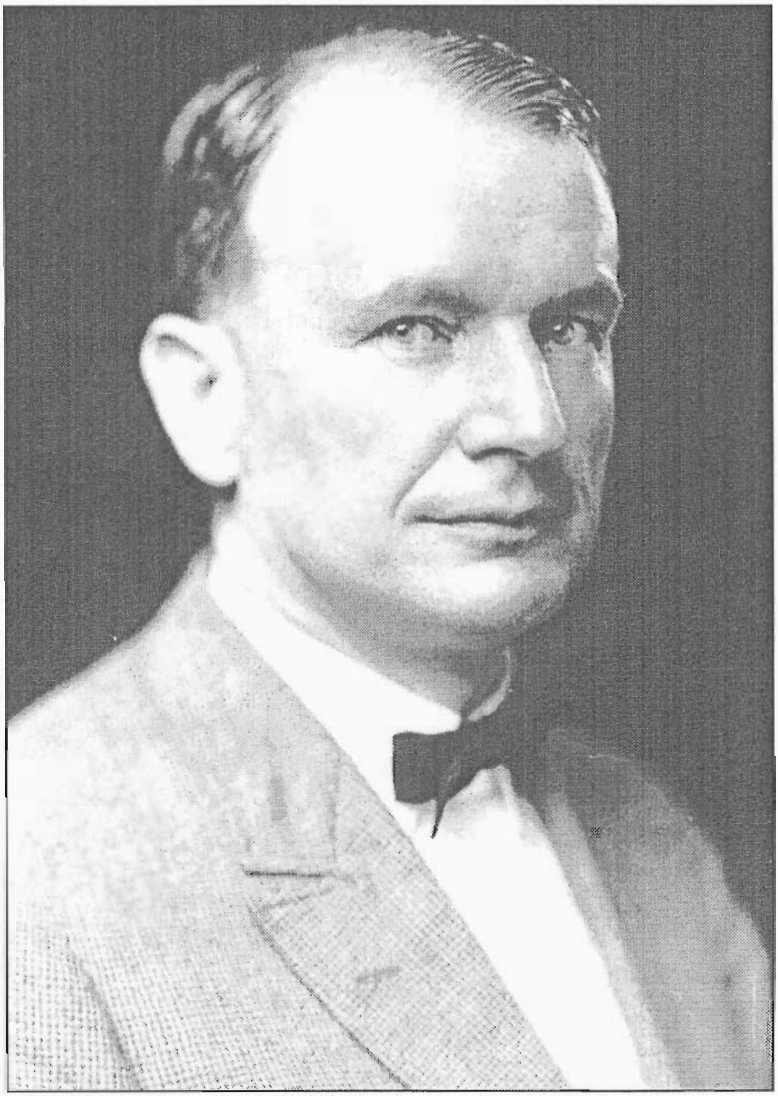
In the wake of the media controversy the directors of the National Press Club in Washington decided to rename the H. L. Mencken Room, the reading library at the club, in honor of a Jewish businessman who made a substantial donation to the club.

Perhaps Mencken was psychic for on July 26, 1945 he wrote in

his diary, "The United States has got through two World Wars without suffering a scratch at home, but this is not likely to happen the next time. if there is ever any raid on American libraries by radicals my papers will be among the first destroyed . . .

"My papers offer useful materials for a history of American literature and American journalism in my time—that is, if anyone ever thinks to write it, or wants to learn the truth.

"I don't care greatly. I have done my best to record that truth as I have observed and experienced it, and that is as far as I can go."



Sen. Burton K. Wheeler, the hard-charging Montana populist, led the fight to keep America out of war.

Chapter XII
Burton K. Wheeler (1882-1975)
Montana's Maverick

Sen. Burton K. Wheeler (D-Mont.) was, for 24 years, one of the best known and most controversial figures in America. Yet few Americans today have heard of him. Why? Is it because he sided with working people and farmers against Wall Street, Big Business and the international bankers? Is it because he stood for America First, and refused to be intimidated by the warmongers in his own party? Why are the history books silent on statesmen like Burton Wheeler?

Burton Kendall Wheeler, who chose populist principle over the presidency itself, for 36 stormy years embodied Western populism for first the people of Montana, and then the nation.

During the height of his nationwide popularity in the 1930s and early 1940s—when he was seriously considered as a major presidential candidate—Wheeler exemplified each of populism's major precepts.

The Montana senator, from the very beginning of his public career, stood for America First (last, and always) in the conduct of foreign relations.

Wheeler also understood the malignant nature of international high finance; he always sided with working people and farmers against moneylenders and special interests and—contrary to present-day politicians—understood and valued the differences among races.

Preservation of American jobs and industry through protective tariffs was among Wheeler's goals while he served in the U.S. Senate; he was incensed, however, when protectionism favored only well-connected interests at the expense of workers or farmers.

Wheeler developed his populist political creed in the wide-open, two-fisted, rough-and-tumble Montana of the early 1900s.

COMPANY SITE

The disparity between those years and post-World War II America can hardly be exaggerated; as late as 1910, no paper money whatsoever circulated in Montana.

But the only significant fact of life in the state then was the deadening dominance of Big Business: The Anaconda Copper Co., which could—and sometimes did—throw the entire state's work force into the streets by shutting down its operations (in order to score political or industrial points, extort privileges from the Legislature or teach Montana's working people to shut up and mind their place).

Together, "the Company," as it was simply called, and its allies (the railroads and the Guggenheim mining trust) ruled the state in the manner of medieval fiefdom.

"I had not (by 1911, my first year in the state Legislature) worked out a philosophy of Progressivism (populism)," Wheeler wrote in the 1960s, "even though 1911 saw the beginning of Progressivism which benefited farmers and ranchers in Montana; 40 other laws passed by the legislature favored laborers.

'SIMPLE JUSTICE'

"What I was working for and voting for—why I was fighting the Company—was simple justice for the working man, who needed management," Wheeler wrote.

Wheeler's clashes with the Company were the single most important factor in the first few years of his public career. (This would change with the advent of World War I, when interventionist hysteria swept the state.)

"I deeply resented being told (by the Company) what I had to do," Wheeler wrote. "I would not be pushed around." Wheeler's sharp reaction against political cronyism and arm-twisting recurred throughout his career—whether the arm-twister was a Big Business flunky or Franklin Roosevelt.

Protecting working people and their rights from indifferent corporate commissars is a tenet of populism, and Wheeler was spurred into action by the notorious abuses of the Company.

In 1911, eight children working in the copper mines were crushed to death by mining equipment.

"The year 1911 was a particularly bad one for mine accidents. One of the worst had involved the 'nippers,' school-age boys who

(before the restraint of child labor laws) were hired to carry tools from place to place in the workings far below ground.

SUPPORTED ROOSEVELT

"On this occasion, the drilling steel which the boys loaded in the elevator cage with them got loose from its moorings and ripped into the (children) on ascent," Wheeler wrote.

"The eight (children) were literally ground to pieces," he wrote.

Decades later, Wheeler led the struggle to enact stringent child-labor laws to prevent such grisly tragedies.

Wheeler's concern for consumers and producers prompted him in the 1930s to seek broad regulation of private utility companies, which charged high rates for electricity. His victory—which forced reduced electric rates—was one of his major triumphs.

Wheeler was one of the first prominent Democrats to endorse Franklin Delano Roosevelt for the Democratic presidential nomination in 1932. The Montana senator enthusiastically supported the New Deal in its early phases, although he balked at the so-called "National Recovery Act," which he said favored Big Business at the expense of small businessmen.

Wheeler later broke with FDR over Roosevelt's court-packing scheme and the president's plot to maneuver the U.S. into the European war which began in 1939.

MASS HYSTERIA

Wheeler's apprehension of war hysteria came from his experience as U.S. attorney in Montana during World War I. "Immediately after the United States declared war on Germany in April, 1917, I was confronted with mass hysteria over alleged spies and saboteurs, and it still saddens and angers me when I think about it," he wrote.

Wheeler's account of the war propaganda which flooded the state (the Germans were going to invade land-locked Montana with zeppelins, so the stories went) may sound hilarious in these "sophisticated" days. But the beatings and lynchings inflicted on opponents of intervention were all too real.

Meanwhile, self-appointed "superpatriots" were eager to prosecute anyone with a German or Irish surname for "sedition." Wheeler himself was accused of being a "bolshevik" when he refused to support these demands for "justice."

"I wouldn't have believed the American people could so completely lose their sense of balance," Wheeler said, describing the effect of war propaganda.

UNFORGETTABLE LESSON

"Montanans suspected of disloyalty did not fare . . . well at the hands of busybody citizens. In the fall of 1917, so-called 'Liberty Committees' were organized in most of the small towns of the state to deal directly with anyone accused of being pro-German, or who refused to buy the number of Liberty bonds that these communities would assess against an individual as his 'quota'," Wheeler recalled.

In one instance, a man was severely beaten for criticizing a propaganda hoax, then arrested, tried and convicted on sedition charges when the state attorney general sought to charge his assailants.

"I was shocked that the American people could be so carried away and lose their sense of right and justice at so critical a time. It was a lesson I never forgot," Wheeler wrote.

Years later, the lesson Wheeler had learned during World War I was invaluable in prompting him to oppose FDR's war maneuvering. "I do not want to have to oppose the Democratic Party; but I shall break with it if it is going to become a war party," he said in June 1940, dooming his chances for selection as FDR's third-term running mate.

"The lend-lease give program is the New Deal's triple-A foreign policy: It will plow under every fourth American boy," Wheeler warned, ridiculing FDR's AAA—the Agricultural Adjustment Act—which mandated the destruction of livestock.

SOUGHT TARIFFS

Within months, Wheeler was one of the biggest draws of the America First Committee, which he had been invited to head up when it was formed.

Five years later, Wheeler's denunciation of the United Nations Charter intensified liberal-internationalist opposition to his re-election. Wheeler had also voted against U.S. entry into the World Court in the 1930s, inflaming internationalists seeking to abolish American national sovereignty. Preserving U.S. independence from foreign political or commercial domination was always one of Wheeler's foremost goals.

Wheeler told President Calvin Coolidge in 1923, the first year he served in the Senate, that American farmers must be protected by tariffs. Wheeler told "Silent Cal" the farmers' plight was serious, and "the government must assume some responsibility . . . "

Coolidge fudged on his reply, asking Wheeler what farmers could do if they couldn't make enough to cover expenses.

"When the cotton and woolen manufacturers can't make any money because of the competition from England and Japan, they come to Congress asking for a tariff," Wheeler pointed out.

But Coolidge told America's farmers to "work hard and don't expect any help from Washington."

Wheeler liked to point out the double standard of the day. When farmers or laborers asked for protection from cheap imports they were often branded socialists or bolsheviks—but when Big Business asked for the same, that was different. Today, tariffs are out of style but exactly the same principle is involved when the government gets around to distributing tax money. Individual producers have as much right as corporate producers to government help, he argued.

Wheeler realized how farmers had patriotically gone into debt during the war in order to produce foodstuffs demanded by the federal government; then, after the war, a deflation had been orchestrated by Wall Street in order that the bankers could wring huge profits from the bond and commodities markets.

APPRECIATED RACIAL DIFFERENCES

Wheeler's sincere appreciation of racial differences was most evident in his relations with Montana's Indians. Wheeler was a "Great White Father" to the simple Indians, protecting them from renegades seeking to sell them "firewater."

Wheeler, in his unsuccessful bid for governor in 1920, ran on the Nonpartisan League ticket with a Negro and a Blackfoot Indian; the slate lost badly, although Wheeler was elected senator two years later after the Company had contrived a statewide depression by shutting down most of its operations and throwing tens of thousands of people out of work.

Wheeler would often greet delegations of Indians at his lakeside summer home, to hear the Indians' touching pleas for justice.

"The old chiefs were great orators. They would stand for hours, telling me their troubles, while gesturing flamboyantly," Wheeler wrote.

In one instance, Wheeler was even required to officiate as "marriage counselor" to a wanton Indian squaw named Minny Small Calf.

Minny, it turned out, was married at one time or another to three different Indian braves. Minny's teepee-hopping caused a good deal of consternation in the tribe. Wheeler, however, resolved the dispute with Solomon-like wisdom.

"I gave Minny a long lecture on marital fidelity, (telling her that if she didn't stop stirring up trouble on the reservation serious punishment would be forthcoming on my next visit."

The simple Indians were so grateful for Wheeler's efforts on their behalf over the years they gave him an Indian name meaning "Chief Bearshirt."

The Indians' gratitude, however, was insufficient to prevent Wheeler's eventual defeat at the hands of the Wall Street interests he had so long fought.

'PRO-NAZI'?

"I've been called an appeaser, a pro-Nazi, a pro-communist," he said in 1940. "I'm not going to be intimidated by the warmongers, the President (FDR), the FBI or anyone else," Wheeler declared from the Senate floor.

There was, he charged, "a little handful of international bankers in New York who seemingly wanted to get us into the war."

These bold attacks on the interventionists, coupled with his later criticisms of the UN, set the stage for his narrow defeat in the 1946 primary.

Wheeler was not alone among noninterventionists in being purged during (or immediately after) World War II. Millions of dollars were spent by Wall Street and internationalists to guarantee the political ruin of nearly all prominent nationalist officeholders.

NO REGRETS

Wheeler dismissed suggestions he should in any way lament his defeat. This is typical of populists, who in most instances are remarkably free of rancor or bitterness, perhaps because sincere populism is a selfless philosophy which does not rely on or promote class hatred or selfish interests, as do Marxism, liberalism and conservatism.

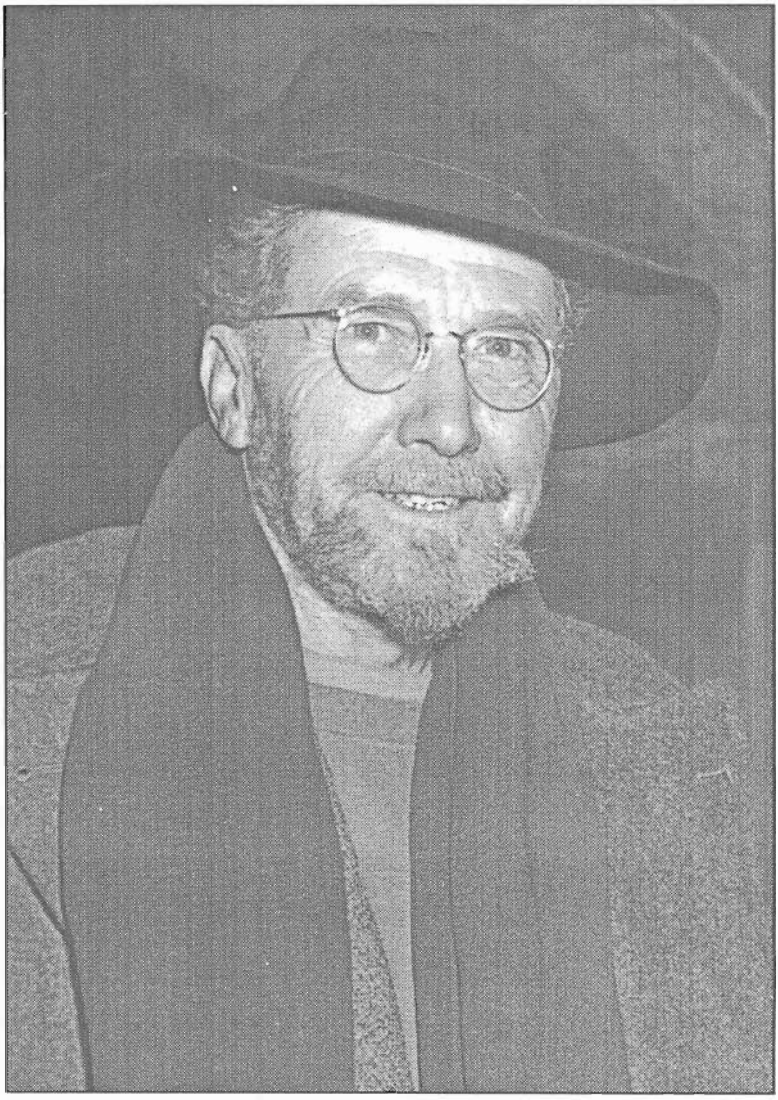
"If I seem to have done everything the hard way, I have no regrets—I would do it the same way again," Wheeler speculated in old age.

The skinny, towheaded young fellow who headed west (Wheeler

grew up in Massachusetts), without friends or money, certainly never dreamed of a future with such excitement and rewards as were in store for him. He died at 92.

"As Mrs. Wheeler said, our life has never been very simple and never dull," he said. "What more can a man ask?"

Burton Kendall Wheeler, despite his quarter-century as one of the true giants of the United States Senate, is the subject of only one biography—his own. Yankee From the West *is Wheeler's autobiography.* The 168 Days, *by Joseph Alsop and Turner Catledge, highlights Wheeler's role in the 1937 struggle to prevent FDR from destroying the Supreme Court with his notorious "court-packing" scheme.* Mr. Smith Goes to Washington, *the classic film starring Jimmy Stewart as an idealistic young U.S. Senator who clashes with corrupt politicians and power brokers, was based on Wheeler's career.*



Ezra Pound, one of the most respected literary voices of his (or any) era, was an unabashed populist critic of the plutocratic elite.

Chapter XIII
Ezra Pound (1885-1972)
"The Prisoner of St. Elizabeth's"

Ezra Pound is one of America's most celebrated poets. However, it is often forgotten that Pound was also one of this century's foremost populist thinkers–a respected intellectual whose contributions to populist thought should be remembered and appreciated by modern-day American patriots.

Pound died in Italy at age 87 in 1972, having lived a full life, but one wracked with controversy. Born in Idaho and educated at such prestigious schools as Hamilton College and the University of Pennsylvania, Pound was a man of many parts. The multilingual Pound was a prolific author whose many translations from Italian, Chinese, Japanese, Greek and Latin were only a small part of his vast literary accomplishments.

This populist intellectual was a mentor to such eminent writers as T.S. Eliot, William Butler Yeats and James Joyce, among others. Another great American populist, the writer and social critic H.L. Mencken, the "Sage of Baltimore," was among Pound's closest correspondents.

Having spent many years in Europe, working as foreign bureau chief for a number of American magazines, Pound had the opportunity to view his home country from abroad, observing the turbulent Great Depression.

Pound's famous *Cantos*, written during his European sojourn, were a poetic interpretation of cultural history. They have long aroused the ire of liberals and culture distorters, who were among those Pound blamed for the decline in Western society.

However, the *Cantos* were only a fragment of Pound's massive literary output. He also wrote numerous books, pamphlets and magazine articles discussing issues of worldwide importance. Among them can be found a clear reflection of his populist philosophy.

A few of them are: *The Guide to Kulcher*, *Jefferson and/or Mussolini*, *The ABC's of Economics* and *Social Credit: An Impact.* (Unlike many of his other works, these books are very difficult to find, in large part because of the philosophy found within them.)

One of the most controversial periods in Pound's colorful life came during World War II, when the populist thinker began a lengthy series of short-wave radio broadcasts from Italy aimed at the United States. "The danger is not that you will be invaded, it is that you have been invaded," Pound told his American listeners.

This forceful statement in itself summarizes the entire thrust of Pound's message to his fellow Americans: that their system of government and society had been undermined and taken over by alien forces dedicated to achieving their own goals, trampling over American interests in the process.

Pound called the era "the age of the chief war pimps," and declared that World War II was nothing less than "a war on youth—on a generation."

USURERS CAUSE WAR

"War is the highest form of sabotage," said Pound, "the most atrocious form of sabotage." He believed the megabankers were the sole cause of war: "Usurers," he declared, "provoke wars to impose monopolies in their own interests, so that they can get the world by the throat. Usurers provoke wars to create debts, so that they can extort the interest and rake in the profits resulting from changes in the values of the monetary units."

Pound scoffed at the idea that World War II, as instigated by the British empire and other alien forces, and by President Franklin D. Roosevelt, was really a fight for "democracy," as some claimed. Pound believed the British empire to be nothing more than the financial and geopolitical center of an international Jewish conspiracy seeking world control through wars for profit.

Pound rejected the notion that American boys should be butchered to further the interests of big financiers: "That is not my idea of American patriotism."

As for President Roosevelt, Pound said, "I think Roosevelt ought to be jailed, if a committee of doctors thinks him responsible for his actions. And I think he ought to be in a high-walled insane asylum if he is not."

Ironically, at the end of the war, Pound himself was arrested for "treason" by the American government, declared "insane," and determined to be "psychologically unfit to stand trial." He was then confined to a Washington mental hospital (St. Elizabeth's) until his release in 1958, after which he returned to Italy.

No one who visited Pound during his confinement—and many of those visitors were prominent literary figures—had any doubt that Pound was completely sane.

To everyone, it was clear Pound had been imprisoned under these circumstances for one reason, and one reason alone: The Establishment did not want to lend credence to the populist principles on which Pound had expostulated during his time in Italy. Therefore the Establishment preferred to call Pound "insane." This farce failed, and Pound remains a respected literary figure, despite his controversial views.

'IRRESPONSIBLE TAXATION'

Pound's populist philosophy provided a basis for the grass-roots tax rebellion that is sweeping America today. "Will you note," said Pound, "that there is, in the Christian Gospels, no provision for taxing the public? There is no institution of a central governing authority to tax the people for infringements of the code of laws."

Taxation, declared Pound, was "irresponsible taxation, taxation to, and for the benefit of, a gang of exploiters."

And as a populist, Pound recognized the central nature of the "money issue" in determining the future path of the American nation. Present-day opponents of the so-called Federal Reserve System, the privately owned banking establishment that controls America's money supply, can take heart in knowing Pound was a fierce foe of privately owned central banks.

"You have not kept the Constitution in force," Pound once told his fellow Americans. "You have not developed it according to its own internal laws. You have not made use of machinery provided in the Constitution itself, to keep the American government modern. The main protection of the whole people is in the clause about Congress issuing money."

Pound regretted that: "American people, as late as 1939, had not yet learned the lesson taught by American history, much less that of world history: It is idiotic to leave the pocketbook of the nation in

the hands of private, irresponsible individuals, perhaps foreign."

The populist also condemned control of the American media by forces whose interests clashed with those of Americans. "It is idiotic," he said, "to leave the nation's sources of information in the hands of private, irresponsible individuals, sometimes foreign."

(It would be wrong to assume that Pound here was advocating government control of the press. On the contrary, Pound believed Americans should be wary of mind manipulation and seek alternatives to any Establishment media.)

JEFFERSON VS LENIN

Pound fully recognized that America's future survival rested upon the ability of populists to bring their philosophy before the people of this country. However, he also realized the difficulty that lay before populists in seeking to make their message known. "I do not see a regeneration of American culture while Marx and Lenin are reprinted at 10 cents and 25 cents in editions of 100,000 and Adams' and Jefferson's thought is kept out of the plain man's reach," he said.

Ezra Pound was also a prophet, in his own way. "Now and then," Pound once suggested, "some 'crank' from Nebraska or Dakota raises an 'uncouth' voice to demand a little of the liberty proclaimed by the fathers of the republic, but the roar of the rotary [newspaper] presses soon drowns such rustic vociferations."

One cannot help but be reminded here of one populist rebel—North Dakota's Gordon Kahl, whose cry for liberty was silenced, not just by the roar of the rotary presses, but the roar of gunfire (SPOTLIGHT, Aug. 1, 1983). Pound's commentary can only strike a responsive chord in the hearts of all Americans who believe in freedom and reject the notion that such patriots should be silenced.

Clearly, the memory of Ezra Pound and his populist philosophy should be preserved. This multi-talented American suffered a harsh and demeaning deprivation of his own liberty because he had the courage to speak out on behalf of freedom for all Americans.

His provocative analyses of America's problems and his efforts to trace those problems to their source stirred anger and controversy among some elements.

Pound remains, to this day, a paramount figure in the ranks of American populism. No matter how hard the Establishment tries to bury the memory of Pound's personal philosophy, his legacy to the world of literature is so potent a force that Pound will never be forgotten.

Although the life and work of Ezra Pound is the subject of numerous studies, This Difficult Individual, *by Pound's protege, populist author and lecturer Eustace Mullins, is the only major study of Pound by someone who was not only intimately associated with Pound, but it is also the only biography of Pound written by someone who shared Pound's populist views. Mullins, who is best known for landmark work,* The Secrets of the Federal Reserve, *credits Pound with having made him aware of the Federal Reserve controversy and having encouraged him to research and write that classic volume.*

Rep. Hamilton Fish lived for an entire century and dedicated nearly eighty years in public life to promoting America First.

Chapter XIV
Hamilton Fish (1888-1991)
Patriot for a Century

Rep. Hamilton Fish (R-N.Y.) epitomized the populist and nationalist tradition in American statecraft. From the era of Theodore Roosevelt, when he served in the New York State Legislature, to mid-century when he served as a nationalist leader among Republican ranks in Congress, to the 1990s, when his career gave him a vantage point enjoyed by no other living American, Fish had always championed "the U.S.A., first, last, and all the time."

It was ironic that it was on December 7, 1941, Fish's 53rd birthday, that America's entry into the disastrous second world war, became inevitable since, after all, during the years leading up to the attack on Pearl Harbor, Fish was one of America's foremost nationalist statesmen. He said America had no business mixing in the affairs of foreign nations. For this Fish was viciously smeared as an "isolationist," a "Nazi sympathizer" and an "anti-Semite."

This is another irony inasmuch as Fish was an early long-time supporter of the creation of a Jewish state in the Middle East—which state, ultimately, of course, became Israel. What's more, Fish was an early supporter of civil rights legislation—hardly the mark of a racist.

The scion of a long line of distinguished Americans including a great-grandfather who served on the military staff of Gen. George Washington, a grandfather who was a U.S. representative, senator and governor of New York and later secretary of state under President Ulysses Grant, and his father, himself a congressman, Fish graduated from Harvard in 1910.

While at Harvard he was a football star of some renown; he was later named to the College Football Hall of Fame.

Elected to the New York state Assembly in 1914, young Fish gave up his seat when war came.

No pacifist by any means, Fish served as an Army captain, commanding Black regiments during World War I. Fish returned to civilian life holding the rank of major. He was ultimately promoted to the rank of colonel in the Army reserve.

Elected to Congress as a Republican in 1920, Fish represented New York's Hudson Valley, which also happened to be the home base of his longtime friend who later became his fiercest foe: Franklin Delano Roosevelt.

It was during his congressional service that Fish rose to global prominence as a critic of the drive for war being engineered by Roosevelt. However, after Pearl Harbor Fish rallied behind the war effort and even considered entering military service, Yet he never repudiated his opposition to the initial push for war.

Fish's early anti-war stand ultimately resulted in his defeat for renomination in Republican congressional primary in 1944. Pro-war elements in the Republican party engineered the nationalist congressman's ouster. Yet, Fish remained active in public affairs and, despite his advancing age, kept up a steady correspondence with patriots around the country.

When he died at age 102 on January 18, 1991, he was survived by his wife and two children, including a son, Hamilton Fish, Jr., who, not surprisingly, was keeping up the family tradition of public service. The younger Fish represented his father's former congressional district in the U.S. House of Representatives.

The elder Fish's funeral was held at the cadet chapel at the U.S. Military Academy at West Point, a fitting site to memorialize a great patriot who opposed the senseless slaughter of America's fighting men and women in needless foreign wars.

Fish was interviewed by The SPOTLIGHT, the weekly populist newspaper published by Liberty Lobby in Washington, D.C. The interview was conducted in December of 1980 when Fish was then 92 years old, as alert then and as patriotically-inclined and public-spirited as he was to the day he died. A transcript of the interview with Fish follows.

Why are you a populist?

I am a populist because I believe firmly in a government of the people, by the people and for the people. Or in other words, a government by the consent of the governed, which still is, thank God, our own form of government.

The preamble of the Constitution made it very clear that: "We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America."

Our Declaration of Independence ended the "divine right of kings," and in its place established the divine right of people, which is more needed today than ever before in this age of communist police states, dictatorships and terrorism.

That is why I am a populist, and agree with Theodore Roosevelt that it is our duty to see that the average worker, the small producer, the ordinary consumer, should get their fair share of the benefit of business prosperity, and always maintain their right in free elections to govern the United States.

We Americans, regardless of partisanship, do not propose to surrender our freedoms for fascism, nazism, communism or any foreign dictatorship.

From what philosophers and statesmen did you learn your own philosophy?

Patrick Henry, Abraham Lincoln and Theodore Roosevelt—all three of whom are among our greatest patriots.

Patrick Henry said in a speech before the Virginia convention on March 23, 1775: "No man thinks more highly than I do of patriotism, but different men often see the same subject in different lights, and, therefore . . . I shall speak forthwith my sentiments freely and without reserve. This is no time for ceremony . . . Should I keep my opinion at such a time for fear at giving offense, I should consider myself guilty of treason."

Abraham Lincoln said: "I hold that this country with its institutions belongs to the people who inhabit it. Whenever they shall grow weary of existing government, they can exercise their Constitutional right of amending it."

Lincoln also stated: "I hold that while (a) man exists, it is his duty to improve not only his condition, but to assist in ameliorating mankind. Labor is prior to, and independent of, capital. Labor is the superior of capital, and deserves much the higher consideration.

"(But) capital has its rights, which are as worthy of protection as any other rights. Nor should this lead to a war on property.

Property is the fruit of labor. Property is desirable, is a positive good in the world.

"Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."

Theodore Roosevelt said: "We hold it a prime duty of the people to free our government from the control of money in politics. For this purpose, we advocate, not as ends in themselves, but as weapons in the hands of people, all governmental devices which will make the representatives of the people more easily and certainly responsible to the people's will.

"The people have the right, the power and the duty to protect themselves and their own welfare; but human rights are supreme over all other rights . . . wealth should be the servant, not the master, of the people.

"We are engaged in one of the great battles of the age-long contest waged against privilege on behalf of the common welfare."

Would America be best served by adopting a foreign policy that insists the interest of the U.S. be placed ahead of those of all foreign nations?

I strongly believe, as one who served for almost 25 years on the Foreign Affairs Committee of the House of Representatives, that our foreign policy should always represent the interest of the United States, and naturally believe that it should always be placed ahead of that of any, or all, foreign nations.

The American people should always be for their own country first.

Then, would you describe yourself as an "isolationist," or "non-interventionist"?

I would certainly not describe myself as an "isolationist." The word "isolationist" was a complete misnomer used by the pro-war interventionists back in the 1930s and '40s to stigmatize those Americans, representing 85 percent of the country, who were non-interventionists unless (the U.S. were) attacked.

I only knew one isolationist, and that was George Tinkham, a Republican congressman from Boston, who was even opposed to making agreements or treaties and believed honestly and sincerely in almost complete isolation.

Virtually all of the American people came to this country from foreign lands in order to escape either religious or governmental oppression, and naturally did not want to become involved in the

ancient blood feuds of foreign nations.

And that is why, prior to World War II, we opposed joining in the battles fought for domination in Europe.

In spite of the fact that 85 percent of the people were opposed to our entrance into World War II before the attack on Pearl Harbor, even to this day not more than 20 percent of the people know how we became involved in that war.

Should the U.S. refrain from intervening in foreign wars? And how can the people make sure their leaders don't blunder, or maneuver us, into one?

There is every reason why America should stay out of foreign wars, unless attacked.

It must be obvious that the American people are peace-loving and desire to keep out of war unless attacked.

The American people are still the masters of their own government, and were back in 1941 when 85 percent of them succeeded in keeping President Franklin D. Roosevelt from getting us into war for at least a year or more before the Japanese attack on Pearl Harbor.

I made the first speech ever made over the radio from Congress, on December 8, 1941, in support of President Roosevelt's declaration of war and "Day of Infamy" speech.

Now I have to repudiate everything I said, because no member of Congress at that time knew Roosevelt had served a war ultimatum on Japan 10 days before Pearl Harbor.

Even today, not more than 20 percent actually know the truth of FDR's causing the war by a secret—totally unknown to the American people in 1941—war ultimatum to the Japanese government.

Why was the America First Committee (AFC), with which you were involved, unable to keep the U.S. from being maneuvered into the second world war?

The America First Committee was composed of about five million American non-interventionists throughout the U.S. Although I spoke at a number of their meetings, I was not an official member, because it had no chapter in my congressional district.

The AFC held numerous large and formidable meetings, and represented the overwhelming viewpoint of the American people, but FDR and his entire Cabinet were all war interventionists and determined to get the U.S. into the European war.

Roosevelt was the leader, and powerful. And all the rest of his Cabinet, including Secretary of War Henry Stimson and Secretary of the Navy Frank Knox, both Republicans and ardent war interventionists, were for a number of years using all the influence they could bring to bear trying to get us involved in the European war.

President Roosevelt even gave orders for American naval ships to attack the German submarines and other ships, but the German high command did its best to keep out of any warlike actions.

This I must say for the America First Committee—and particularly for the non-interventionists in Congress, and I was the leader in the House—together we did keep FDR from getting into war for a year and a half before Pearl Harbor.

This was highly important—because, if he had gotten us into war even six months before that, Hitler would have attacked the Soviet Union, which would have been the height of folly for Hitler if the U.S. had declared war previously.

Did Wall Street and other financial interests have anything to do with pushing America toward intervention in Europe then?

There isn't any question but that Wall Street and the big financial interests there, and the New York "Times" and Washington "Post" and the big Eastern newspapers were all pro-war, and that the banks had loaned millions of dollars to the British government and naturally used all their influence to involve us in war so the American taxpayers could repay these large loans.

There isn't any question that the banks and the big Eastern press were very outspoken and very influential in favor of us getting into the war one way or the other for a couple of years before the attack on Pearl Harbor.

But above all, FDR, his Cabinet and his entire administration were spreading war propaganda, night and day, for at least two years before they succeeded in forcing Japan to attack Pearl Harbor, and they refused to negotiate with the Japanese government which made constant efforts to reach a peaceful settlement because the top Japanese generals and admirals knew of the great potential strength of our nation.

Do some international industrialists and bankers value profit more than the national interest of the United States?

On the record, I have to admit that some of the big international

bankers and industrialists have dealt with the Soviet Union and other communist nations very often—to the detriment of our own country.

There is no question that the bankers are largely responsible for our surrender (of our canal) to the almost bankrupt Panamanian government in order to recoup their large bank loans.

There is no question what the international bankers and industrialists did in World War II. And since the end of World War II, they have been loaning vast sums of money to the Soviet Union to build industries of all kinds, and even selling technical supplies to the Soviets—much of that on borrowed money.

This only applies, as far as I know, to the big international banking and industrial firms and not to 90 percent of the banking fraternity in the U.S.

It is a fair statement to make today that American labor is far more opposed to communism or dealing with communists than the big international banks and industrialists who, for the sake of profit, are ready to help build up the Soviet Union, and even strengthen its armed forces.

Do Wall Street, and international financial interests, exercise undue influence over federal policies at home and abroad today? Do private groups such as the Trilateral Commission have an unhealthy influence over American politics?

The Trilateralists obviously supported Carter in 1976, and were an important factor in his election. Many of the Trilateralists are leftist-oriented internationalists.

The commission itself is a unique and semi-secret organization, especially powerful in banking circles on a global basis, and is little known to the rank and file of the American people.

It is composed of numerous avowed internationalists interested in creating a vague, undefined, socialistic world organization. The Trilateralists obviously flirt with communists on loans, trade, technology and accommodations—all of which strengthen the Soviet economy and influence.

President Carter appointed 22 Trilateralists to the most important positions in his administration. They constituted a shadow government within the Carter administration. That certainly is not in accord with American tradition, particularly of the great Democratic Party of Thomas Jefferson and Grover Cleveland.

Is this anything new, or have private financial interests in the past exercised similar control over American politics? Has Wall Street ever had a hand in choosing the nominees for president of the Democratic and Republican parties, for instance?

Wall Street and international financial interests certainly nominated Wendell Willkie as the Republican candidate for president over Sen. Bob Taft Sr. (R-Ohio). Willkie was an extreme internationalist and "one-worlder." He was more of an interventionist than FDR; that is why he was defeated.

There is no question that the big bankers and industrialists combined to put on a political-financial blitz to nominate Wilkie.

Ever since the end of World War II, the Council on Foreign Relations (CFR) has had a very strong influence in controlling our foreign policies. The council is very much along the same lines as the Trilateral Commission, many of its members belonging to both.

The CFR is composed of ardent internationalists, many of them soft on communism and consequently soft on defense. It has a great influence in determining the foreign policies of the U.S.—so much so that it has virtually dominated the State Department for 35 years, and generally the secretary of state has been a member of it.

Does the America First spirit still exist today?

The America First spirit prior to World War II was largely based on the views of 85 percent of our population, who were non-interventionists and opposed to getting into foreign wars unless attacked. The world "isolationist" was just a figment of the imagination of the war interventionists.

The American people have been, and still are, for the preservation of peace through strength, but not through appeasement, unilateral disarmament or pacifism.

President Carter claimed the American people had lost confidence in their own country, which was totally false. They had lost faith in Carter's policies, not in America. They had lost confidence in appeasement, unilateral disarmament and pacifism.

The same American spirit always comes out in any political emergency. Our young people today are just as patriotic as they ever were when it comes to the defense of their own country.

But they are not anxious to police the world.

Why were you, Sen. Gerald Nye (R-N.D), Sen. Burton Wheeler (D-Mont.) and other leaders of the movement to keep America out of foreign wars purged from the Congress in the 1940s? Who engineered their defeat and your own?

I assume it was by Wall Street money. I was a personal friend of both Nye and Burton Wheeler, and an admirer of Wheeler as one of the greatest Americans I ever knew.

But I cannot answer in detail why Nye and Wheeler and many other leaders to keep America out of foreign wars were purged. I assume it was by Wall Street money.

I am delighted to tell why I was defeated for re-election to Congress in 1944.

My district, which I had represented for 25 years, was reapportioned into three different congressional districts. I was ranking member of the rules Committee, the most important in the House of Representatives, and I was under obligation not to leave during the session of Congress.

Nevertheless, I carried the primary in the new district. Then Franklin Roosevelt arranged to place my Republican primary opponent on the Democratic ballot, and provided him directly and indirectly with $500,000.

Bella Dodd, the New York state national committeewoman for the Communist party, spent six months campaigning against me.

To sum up, I was defeated because my district was reapportioned and swamped with outside money.

Should the U.S. adopt a scientific tariff program to protect American jobs and industry by basing tariffs on the degree to which a foreign country's lower standard of living enables it to compete unfairly with U.S. workers?

I think that the time will soon come when our government will be forced to adopt a scientific tariff to protect American industry and employment by basing tariffs on the degree to which a foreign country, with lower standards of living and wages, is able to compete unfairly.

I am naturally a protectionist, and my father before me was.

Do you view labor union members as a bulwark against the spread of communism?

Yes. Labor union members and labor union organizations are openly and firmly opposed to the spread of communism.

The old CIO (Congress of Industrial Organizations) was dominated by the communists up to 1948, and was very active politically. Finally, the CIO threw out 14 of its own communist-oriented union groups and joined the American Federation of Labor in being outspoken against the tyranny of a police state under the communists at Moscow.

Labor today is more against communism than is Wall Street, where, for profit, they trade, loan and even engage in selling technical supplies, helpful to the communists in building their enormous armaments.

There is very little danger from communism in the United States today, but it is 1,000 times more dangerous to our very existence because of the USSR's huge arsenal of monstrous nuclear weapons and fleet of submarines.

What about American working people, the producing middle class, vs international financiers and global industrialists?

What the American people should know primarily is that American labor, both organized and unorganized, is actually, thank God, more anti-communist, largely based on the dangers to freedom and opposition to a dictatorship, than Wall Street.

But "Wall Street" is a vague and ambiguous term, and really applies only to the big international banking houses or the big international industries. There is a definite feeling among the American people that some of the largest international banking houses have sought to dominate nations like Iran, and therefore, have both endangered the diplomatic standing of our nation and threatened our peaceful relations with other nations.

Only a fair judicial or congressional investigation can determine how far some of our banking interests have got us involved seriously with foreign nations.

Panama is one, Iran is another, and there is the Soviet Union, South Africa, Israel, Libya and others.

There should be some governmental regulation or limitation which would prevent international banks or industrial groups from promoting financial activities in foreign nations which would endanger our peaceful relationships with any nation.

Some "conservatives" today, particularly the self-styled "right-to-work" groups, seem to delight in antagonizing union members, thereby blocking the emergence of a populist coalition that could control the direction of the country. What were your relations with unions and the officials?

In the 25 years I was in Congress, I was very generally supported by the American Federation of Labor, headed by William Green, who was a high-type American, honest and fair, and interested in the public welfare and best interests of the United States.

This also applied to John L. Lewis and George Meany, who was just as opposed to communism as I am.

I know, for a fact that John L. Lewis was a great believer in the free-enterprise system.

I would like also to pay a tribute to Samuel Gompers, the "grand old man" of labor, and the first head of the American Federation of Labor.

The best way of doing so is to quote his magnificent denunciation of socialism, which should be circulated throughout all American colleges and public and private schools.

Gompers was also bitterly opposed to communism, and even to the recognition of the Soviet Union by President Roosevelt in 1933.

He minced no words when he publicly stated about socialism:

"I want to tell you socialists that I have studied your philosophy, read your works upon economics and not the meanest of them, studied your works, both in English and German—have not only read them but studied them.

"I have heard your orators and watched the work of your movement the world over. I have kept close watch on your doctrines, for over 30 years, have been closely associated with many of you, know how you think and what you propose.

"I know, too, what you have up your sleeve.

"And I want to tell you that I am entirely at variance with your philosophy. I declare it to you, I am not only at variance with your doctrine, but with your philosophy.

"Economically you are unsound, socially you are wrong, industrially you are an impossibility."

In 1954, you testified to the Senate that any American military involvement in Southeast Asia would lead the U.S. into a land jungle war in Asia. You testified it would be a long war, costly in lives and resources, but without victory; you said such a war would be bitterly unpopular in the U.S., and would produce "a political revolt such as has never been seen in this country." How is it you could foresee these things, more than a decade before they came to pass?

It wasn't a miracle—my anticipation of what would happen if we sent our armed forces into Vietnam without a declaration of war.

When I opposed sending troops into Vietnam, I was not alone in my opposition. Both Sen. Bob Taft Sr. and Gen. Douglas MacArthur were opposed to sending American troops into the jungles of South Vietnam, where they would be bogged down and trapped in the jungles against the North Vietnamese, supplied with the most modern weapons by the Soviets and Red Chinese.

I believed then that we couldn't win a war there.

That is why I testified before the Senate Foreign Relations Committee for over an hour, I believe, years before the start of our involvement in the war there.

Sen. Claiborne Pell, a liberal Democrat from Rhode Island, and a member of the Senate Foreign Relations Committee, discovered my speech in 1970, 16 years after I made it, and (unknown to me) inserted a whole column in the *Congressional Record*, entitled "A Tribute to Hamilton Fish."

Are young people today as ready to stand up for America First as the many who did before Pearl Harbor?

I think there has been a great misconception recently about the patriotism of young Americans, perhaps because of the bitter opposition of many to the unnecessary war in Vietnam that lasted 10 years and caused heavy casualties.

But that does not mean that young Americans would not patriotically serve in our armed forces to defend the United States, if attacked.

President Carter was very wrong in stating the American people had lost confidence in their own country. He was completely confused. They had not lost confidence in the United States, but had lost confidence in him and his administration.

I personally oppose the drafting of young Americans as being totally unnecessary, a political ploy, and not in any way based on an emergency.

There is every reason why young people should be highly patriotic, and I believe they are.

You remain as vigorous and active as when you were chairman of the first congressional committee to investigate communist activities in the U.S. in 1930. Do older Americans have a special obligation to put their lifetimes of experience to use on behalf of America?

Yes. I personally feel that older Americans, and particularly those who have served in both state and federal government, should write memoirs of the important events in their lives affecting

the interests of our people and of the nation.

As I look back, I was very devoted to my father, who lived to 86 years of age, and was in very good health up to the day of his death.

I wonder why he did not write memoirs of his own father, of his own experiences in public life, and even of his grandfather, who was a colonel in the Revolutionary War.

The last 20 years of his life he did very little but read the newspaper, books, magazines and keep up with the world news.

I know he had the making of a fine historian and had the knowledge from listening to his father about the very close relationship between his grandfather, Col. Nicholas Fish, with Alexander Hamilton and Gen. Lafayette.

I find I am able, in my 92 years of age, to speak as easily and as well as I did 50 years ago.

Of course, I have an arthritic knee—not a football injury—and a somewhat palsied hand, but otherwise my health is good.

I am the last surviving member of Walter Camp's all-time, all-American football team—Jim Thorpe, "Heff" Hefflefinger and all the others have gone on to greener pastures; but I admit that the thing I appreciate most is simply that I am alive and still interested in the welfare of the American people and in the survival of our great and free nation.

Sen. Robert A. Taft never achieved the presidency but his memory is revered by those who admired his courage and his integrity.

Chapter XV
Robert A. Taft (1889-1953)
"Mr. Republican—Mr. American—Mr. Integrity"

Scion of a distinguished American political dynasty, Robert A. Taft never achieved the presidency, but his name is remembered, even today, as the leader of the America First forces in the Republican Party who fought the internationalist schemes of the New Deal era. Many called him "Mr. Republican," but others went as far as to call him "Mr. American."

Mystery still clouds the circumstances of the sudden death of Sen. Robert A. Taft (R-Ohio), one of the premier nationalists of the Twentieth Century. Taft died of cancer on July 31, 1953, shortly before his 64th birthday.

Taft's cancer was diagnosed in May of that year, and he was dead within three months. Less than one year previously, a healthy and vibrant Taft had been an active candidate for the Republican presidential nomination.

Taft was born on September 8, 1889 in Cincinnati, the son of William Howard Taft (who later served as 27th president and as chief justice of the United States). A graduate of Yale University and Harvard Law School, the future Republican Senate majority leader served as counsel to various federal agencies and later won re-election to both bodies of the Ohio state assembly where he was a highly respected legislative leader.

AMERICA'S SPOKESMAN

It was at the national level, however, that Taft made his mark. Elected to the U.S. Senate in 1938, Taft quickly established himself as one of the most steadfast of the Republican conservatives opposed to President Franklin Delano Roosevelt's so-called "New Deal."

Taft is probably most remembered and revered, however, for his dedicated but unsuccessful efforts to prevent America from being dragged into another racially destructive European war.

Appropriately enough, Taft's very first act as a member of the Senate was to present a petition to his colleagues from the people of Ohio calling upon the president and Congress to establish a position of neutrality in foreign dealings.

Taft's liberal internationalist critics called him an "isolationist," to which the nationalist statesman responded, "If 'isolation' means 'isolation from a European war,' I am an isolationist."

As much as Taft's opponents abhorred his "American-first" foreign policy stance, they were forced to admit that his views were those of most loyal Americans. Professor John Armstrong, an ultraliberal Taft critic, said:

"It must be said that as far as his opinions on foreign policy were concerned, Sen. Taft was more than 'Mr. Republican.' He was 'Mr. American.' It was he, perhaps better than anyone else, who voiced the doubts and prejudices, the hopes and fears, the frustrations, the hesitations and the dissatisfactions that the American people felt as they slowly and ponderously went about the business of adjusting to their changed role in the world."

Even as the Establishment sought to whip up war fever in the American heartland, Taft was busy seeking to steer his nation off the warpath, down which powerful interests sought to lead America.

In the spring of 1940, when Taft was making moves toward a bid for the Republican presidential nomination against the unprecedented third-term re-election campaign of Roosevelt, the Establishment abandoned any thought of even permitting Taft to get anywhere near the nomination.

OPPOSED BY WARMONGERS

At a dinner party held at the home of Ogden Reid, liberal Republican publisher of the Establishment's internationalist New York *Herald Tribune*, Taft and his wife Martha were bombarded for hours on end with the pro-war ravings of Lord Lothian, the British ambassador to America; Thomas Lamont, the Anglophilic chairman of the J.P. Morgan Company; Dorothy Thompson, a virulently anti-German columnist for the *New York Times*; and Wendell Willkie, a utilities executive from the Midwest.

Willkie, a Democrat, had "made it big" on Wall Street and was being groomed for the Republican presidential nomination by a well-organized, Establishment-backed network of political activists eager to stop the Taft advance.

After listening quietly to the anti-peace harangues of those gathered, Taft proceeded to explain, calmly and logically, his own reasons for opposing American involvement in Britain's latest continental imbroglio.

The Ohio senator was angrily shouted down. Those present remembered with distaste the rancorous and emotional bickering that raged for the rest of the fateful evening.

Shortly afterward, Reid's newspaper endorsed Willkie for the GOP nod—as did other Establishment journals, following the *Herald Tribune*'s lead. Indeed, the guns of the Establishment press aimed at Taft shot down his chances of winning the Republican presidential nomination. Wall Street's fair-haired boy, Willkie, went on to win the GOP nomination and then lose to FDR—just as the Establishment wanted.

Because Taft, a man of integrity, refused to knuckle under to the Establishment and back its warmongering internationalist aims, he was denied its support, and thereby removed from contention for the presidency in 1940—probably, from that point on forever.

Taft knew this, perhaps too well. But his principles prevailed. Turner Catledge of the *Times* remembers encountering Taft who was sadly saying, mostly to himself, "I'm just not going to do it," meaning he would not back Establishment war aims.

Taft rejected the so-called "bipartisan spirit in foreign policy," which the Establishment, then as now, sought to foist upon members of Congress and the American people who opposed America's meddling in European affairs. "The idea that Roosevelt ought not to be attacked on foreign policy is pure bunk," said Taft.

As one of the leading anti-war patriots, Taft opposed efforts to establish a peacetime draft in preparation for international adventurism. Instead, Taft preferred the concept of a volunteer Army.

TURBULENT TIMES

On the home front during the war years, Sen. Taft had harsh words for the Roosevelt administration as it sought to persecute American patriots who were opposed to the administration's international meddling and warmongering.

Nationalist spokesmen—such as former diplomats Ralph Townsend and Lawrence Dennis, and publicists George Sylvester Viereck, William Dudley Pelley and Elizabeth Dilling, among others—were haled into federal court on charges of sedition cooked up by Roosevelt and pro-communist, anti-American elements in the Justice Department. Taft called these trials an attempted "political purge."

Even today, many patriots remember the assistance Taft and other fine senators such as Gerald Nye (R-N.D.) provided to the harassed defendants. All the defendants were released after the administration recognized that it had no grounds upon which to charge these patriotic and respectable Americans with "sedition."

Certainly, the turbulent times dictated Taft's political emphasis. As a result, foreign policy occupied a great deal of his time and thought. Appropriately enough, and as an ominous warning for the future, Taft declared, in his very last speech (delivered by his son because of Taft's sickly condition), that it was the duty of Uncle Sam to stop communist aggression "where it occurs, and where it is within our means to stop it.

"I have never felt," he said, "that we should send American soldiers to the continent of Asia, which . . . includes China proper, and Indochina, simply because we are so outnumbered in fighting a land war . . . that it would bring about complete exhaustion even if we were able to win." This—the historic foreign policy position of Liberty Lobby with regard to America's involvement in Vietnam—was the Taft philosophy, but one which Uncle Sam chose to reject, instead embroiling American boys in "no win" wars in Korea and Vietnam, much to the regret of most Americans.

Taft's philosophy on U.S. foreign dealings was simple and direct. "The ultimate purpose of our foreign policy," he said, "must be to protect the liberty of the people of the United States."

Indeed, there is probably no more concise summary of the nationalist foreign policy than that statement.

Not surprisingly, in postwar years, Sen. Taft was probably the foremost opponent of the creation of the International Monetary Fund (IMF), the megabank-linked financial institution through which billions of U.S. taxpayer's dollars are even now being channeled into the grasping hands of foreign powers.

Taft was equally opposed to the idea of punishing foreign leaders in retribution—in revenge—for "crimes" they did not necessarily

commit. Taft condemned the Nuremberg "war crimes" trials of defeated German leaders as being little more than show trials that "violate that fundamental principle of American law that a man cannot be tried under an *ex post facto* statute."

A trial of "the vanquished by the victors cannot be impartial, no matter how it is hedged about with the forms of justice," said Taft.

On the domestic scene, Taft's legacy is equally towering. The "Taft-Hartley Act," which bears the senator's name, is a complex legislative accomplishment. Among other things, it preserves the right to work without being forced into union membership, encourages "cooling off" periods in labor disputes and discourages corruption and racketeering within organized labor.

Rather than being an "anti-labor bill," as some critics have charged, the act was designed to protect the American worker. It is a tribute to Taft that he was able to see this important legislation enacted into law.

In 1948, Taft made another bid for the Republican presidential nomination. But once again, he was outmaneuvered by Establishment forces. The well-oiled political machine of liberal Republican New York Gov. Thomas E. Dewey catapulted the ambitious Dewey, a strident internationalist, to the GOP nomination. However, because many voters rejected Dewey's mealy-mouthed efforts to avoid the issues, incumbent President Harry S. Truman scored an amazing election upset.

Harold Ickes, a prominent Democratic political figure, summarized the election results by comparing Taft to baseball great George Herman "Babe" Ruth. However, Ickes said, with Tom Dewey, the Republicans had "sent in a batboy, with the bases full and only one run needed."

But in 1952, the Taft forces were so vital and so organized that it seemed virtually impossible to block Taft.

However, the Establishment was smart, and turned to the highly decorated war hero General Dwight D. Eisenhower, pushing him into the race in order to stop Bob Taft.

ALIEN LOBBY FIGHTS TAFT

Leonard Finder, one of the founders of the left-wing Anti-Defamation League of B'nai B'rith (ADL), an unregistered lobby for the government of Israel, has bragged that he was the first person

to call publicly upon Eisenhower to run for the GOP nod—in order to block Taft. (Finder became an "instant Republican" in 1952—in order to add legitimacy to his support for Eisenhower.)

Others initially supporting an Eisenhower bid for the presidency included Oregon's ultraliberal Republican (who later turned Democrat) U.S. Senator Wayne Morse; Sen. Paul Douglas (D-Ill.); Rep. Helen Gahagan Douglas (D-Calif.) the infamous "Pink Lady," who was forcibly retired from Congress when she was defeated in a Senate bid by none other than Richard M. Nixon; leftist labor boss David Dubinsky; and Adolph Berle (an assistant secretary of state in the Roosevelt administration).

According to Sen. Taft: "The main Eisenhower men seem to be the international bankers, the Dewey organization (allied with them), the Republican New Dealers, and even President Truman. Apparently they wish to be sure that, no matter which party wins, they win."

In any event, Taft's campaign was derailed by the time the Republican convention rolled around. Although the Buckeye senator had, in fact, received substantially more popular votes than Eisenhower, and had locked up extensive delegate support nationwide, the Establishment media began a tremendous smear campaign against the Taft organization, alleging assorted illegal activities by its operatives.

The problem here is that it was, in fact, the Eisenhower machine that was bribing delegates, using "high pressure" tactics, and making threats against delegates who were leaning toward Taft.

It was the credentials fight on the floor of the convention that permitted the Establishment the opportunity to turn loose a barrage of anti-Taft propaganda, which, many believe, turned the tide in Eisenhower's favor.

In three Southern states (Georgia, Louisiana, and Texas), Taft and Eisenhower delegates were vying for the right to be seated at the Republican convention. But the Taft delegates had been elected under the regular Republican and Texas state rules. Not so with the Eisenhower delegates. Their election had come about as a result of law-breaking by Establishment operatives, who had persuaded thousands of liberal Democrats to pour into Republican polling booths in Texas in order to vote for Eisenhower.

However, it still took approval by the full Republican Convention before the illegal Eisenhower delegations could be seated.

ROBBED OF GOP NOD

It was during this convention fight that the Establishment media tarred Bob Taft as a "thief"—when it was the Establishment Eisenhower forces who were the real thieves.

So it was that when Taft's name was placed in nomination by his good friend, Sen. Everett Dirksen (R-Ill.), Dirken's description of Taft as "Mr. Republican—Mr. American—Mr. Integrity" meant a lot.

The Establishment maneuvering constituted politicking of the worst sort. The large California contingent supported seating the Eisenhower delegates after Gov. Earl Warren was promised a Supreme Court appointment and Sen. Richard M. Nixon was offered the vice presidential nomination if Eisenhower won the top slot on the GOP ticket.

(Both promises were, of course, fulfilled. Earl Warren was made chief justice of the United States by Eisenhower, ushering in an outrageous era of judicial activism, which crippled our Constitution, leaving it little more than a shell of a once-valued document conceived by our Founding Fathers.

(Richard M. Nixon was elected vice president; and then, in 1968, president. His administration symbolizes today—whether rightly or wrongly—a controversial era of political scandal and intrigue, reminiscent of the seamy circumstances that brought Nixon onto the Republican ticket in 1952.)

With the support of the California delegation, the disputed Eisenhower delegations from Georgia, Louisiana and Texas were seated, and the Republican convention swung in the direction the Establishment wanted. Eisenhower won the GOP nomination and then the election, establishing liberal Republican control of the White House.

Taft was not pleased with Eisenhower's election. He viewed the new president as a tool of the Eastern liberal Establishment. Shortly after the 1952 Republican convention, Taft was asked what caused his loss to Eisenhower.

"First," said Taft, "it was the power of the New York financial interests and a large number of businessmen subject to New York influence who selected Gen. Eisenhower as their candidate at least a year ago. Second, four-fifths of the influential newspapers in the country were opposed to me continuously and vociferously, and many turned themselves into propaganda sheets for my opponent." As Taft once said, "You can't beat the Chase Bank."

Taft was not a bitter man, however. As a loyal American and loyal Republican, he did all he could in order to continue helping advance the interests of both his nation and his party, in that order.

ERA ENDS

Even Eisenhower found Taft to be a much-needed ally on Capitol Hill, although Taft sometimes came to be a thorn in the Establishment's side. As Senate Republican majority leader from the time the Republicans took control of the Senate in the 1952 elections until his resignation (due to ill health) from his leadership position in mid-1953, Taft was an effective congressional force for America-first principles.

Taft's fatal illness struck shortly after Eisenhower was sworn into office, and in just a few short months the Taft era in American politics came to a swift, tragic, and unexpected end but his legacy remains vibrant to this day.

Mr. Republican, *by James T. Patterson, is a warm, lively and highly readable and comprehensive tribute to the memory of the life and times of Robert A. Taft.*

Sen. George W. Malone was a early proponent of measures to protect American workers from the dangers of internationalist free trade schemes.

Chapter XVI
George W. Malone (1890-1961)
Engineering American Self-Sufficiency

The solution to America's economic problems lies with two time-tested, traditional U.S. policies: a scientific tariff to protect American jobs, and industry and national self-sufficiency in the production of critical raw materials. Thirty-years ago, Nevada sent a far-sighted statesman named George Malone to the U.S. Senate to educate Americans about these truths.

George W. Malone, an unheralded two-term Republican senator from Nevada from 1947 to 1959, became the foremost authority of his time on the application of populist philosophy to American trade policy and national self-sufficiency.

Malone was an engineer by profession, one of the few with such training to serve in Congress. Malone's background and experience in civil and hydraulic engineering was indispensable in his efforts to document how the U.S. could achieve national self-sufficiency in the production of raw materials.

During the second world war, Malone was a consultant to the U.S. Senate Military Affairs Subcommittee, on strategic and critical minerals. Malone brought his wealth of knowledge on the subject to Congress when he was elected in 1946.

"Molly" Malone carried on three great crusades during his public career. The first was for a scientific tariff to protect American farmers and working people from cheap foreign products.

Malone's second "cause" was his campaign to expose as a lie the claim the U.S. must be dependent on other nations for raw materials. He succeeded, although internationalists have covered up his findings for 25 years.

His third crusade was for a strenuous public debate over all issues;

Malone sought this most vigorously. He realized the best way for the public to arrive at the truth—and determine government policy—was for all sides of any issue to be thoroughly aired in public dialog.

"For five generations, controversy was the very intellectual lifeblood of our nation," he said. "No great issue faced our people—not a one—but which had its advocates and its opponents.

"Editors, writers, journalists, men in public affairs, citizens; all freely expressed their views. They pulled no punches. They said what they meant, and they meant what they said. People read and listened to arguments on both sides and finally, in their wisdom, the people decided the matter."

The American tradition of open debate, even on the most sensitive issues, was, Malone knew, the single most important right guaranteed to Americans. But, he also realized, shadowy interests have gradually restricted the scope of public argument, diverting the attention of the American people.

GIVE AND TAKE

"A change has somehow been brought about in such procedure," he said. "A great many of us would like to see once more the discussion of issues, the even-violent give-and-take of public debate. I am one of them."

Malone, today, would be in the forefront of those demanding an open debate on even the most controversial of issues—whether the issue might be the undue influence of political Zionism in the U.S, the power of international bankers to dictate U.S. policy abroad or the questionable accuracy of the disputed "holocaust" of World War II.

"I do not believe that matters of public concern should be soft-pedaled because they are proclaimed to be 'controversial'," Malone said.

Thus, one avenue to success for American patriots is to clamor for forceful public debate on urgent matters of national importance.

Malone believed America's policy of free trade was a colossal mistake, which threatened to eventually wreck the U.S. economy and destroy America's national sovereignty. He tirelessly sought to stimulate public debate over the detrimental effects to the U.S. economy of free trade.

FREE TRADE IS MARXIST

Malone revealed that free trade is a Marxist tool to foment social upheaval and hasten a Bolshevik revolution.

Karl Marx, speaking in Belgium on January 9, 1848, endorsed free trade as a means to wreck the economies of free-enterprise nations.

"Generally speaking, the protective system (of tariffs) in these days is conservative, while the free trade system is destructive," Marx said.

"It (free trade) breaks up old nationalities and carries antagonism of proletariat (industrial workers) and bourgeoisie (small business owners) to the uttermost point.

"In a world, the free trade system hastens the social revolution. . . Gentlemen, I am in favor of free trade," Marx said.

Thus, the author of "The Communist Manifesto," the patron saint of all communist dictatorships today, was a free trader. Many "conservatives" today and, particularly, "libertarians," are enthusiastic free traders, too. This confusion among otherwise well-intentioned patriots is one example contrary to American's best interests.

Malone also exposed the vicious adjunct to the free trade ideology: unrestricted immigration and total integration of the races.

FREE TRADE MEANS OPEN DOOR

"The corollary of free trade is free immigration and worldwide integration," he said. "Advocates of the policy (free trade) are silent on this reality," he pointed out.

The premier legislative expression of the corrosive free trade policy was the General Agreement on Tariffs and Trade (GATT). Malone devotes part of his book, "Mainline," to exposing how GATT was "enacted" without the approval of Congress. Significantly, Liberty Lobby, the Washington-based populist Institution which publishes the weekly SPOTLIGHT newspaper, has endorsed the abolition of GATT and has waged a continuing battle against free trade policies.

GATT was also, as an expression of free trade, Marxist in origin, Malone said.

"GATT is a leveler of all nations," Malone explained. "It applies to every one of them the dictum: 'From each according to his abilities; to each according to his needs'."

This maxim is a famous Marxist motto; it encourages exploitation of working people by commissars who view them as mere pieces of capital, to be manipulated.

Malone advocated "a tariff which will equalize the differential between capital and labor costs abroad, and those costs here at home."

This is essentially the same program urged by Sen. Robert M. LaFollette, Sr. "The global theory (of free trade) is siphoning off America's wealth and bringing her economy to the level of others," Malone said.

FALSE PROSPERITY

"The theory is displacing American workers who otherwise would be employed," he said.

Free trade, Malone said, "is contrary to every statutory tradition of the republic. On the surface, it has helped bring prosperity. (But) this seeming prosperity has stemmed from trade artificially stimulated by foreign wars and by the preparation for further foreign wars.

"It is now based upon a continuing war economy induced by threats of still further wars—while its proponents and its trusting advocates cry 'peace.'

"It has been promoted and expanded by recurrent and executive-(presidentially) enlarged emergencies . . . and it has subjected the people and their Congress to foreign and domestic propaganda which links our giveaway trade taxes to fears of ideological aggression."

Malone shrewdly realized how the free trade hoax had been foisted on Americans: "Our domestic and foreign policies have been based on the false assumption that the United States today is a have-not nation. . ."

The claim the U.S. cannot be self-sufficient in the production of critical raw materials was developed by Harry Dexter Weiss (White), the notorious communist and Soviet agent. Weiss held high positions under President Franklin Roosevelt, and was one of his closest advisers.

Malone, as chairman of the Senate Subcommittee on Minerals, Materials and Fuels, completely shredded the false claim the U.S. cannot be self-sufficient. All the strategic minerals we need are in the ground—but government policy is to keep them undeveloped. The reports the Malone subcommittee produced are considered by professional scientists, engineers and geologists to be the greatest ever produced by the Senate. Today, 25 years later, many authorities say the reports need only minor statistical updating.

SELF-SUFFICIENCY SOUGHT

"The Western Hemisphere can be made self-sufficient in the production of critical materials," Malone said.

Self-sufficiency, however, would remove the need for the U.S. to be dependent on exotic lands and multinational corporations. This is why the reports Malone's subcommittee produced have been dropped in the Establishment's "memory hole."

"The assumption the U.S. is definitely a have-not nation in respect to a considerable number of vital and strategic raw materials—that we have exhausted our mineral and ores . . . is one of the greatest frauds and hoaxes ever perpetrated on the American people," Malone said.

Malone urged a return to the Monroe Doctrine to promote American national self-sufficiency.

After retiring from the Senate, Malone became chairman of Liberty Lobby's Trade Policy Congress, until his untimely death in 1961.

"As (things) now stand," Malone said, "not a single citizen has an effective voice, directly or through Congress.

"Ultimate and total power rests with the executive, and nowhere else. The executive may be benign; the executive may be malignant. But there is where power now resides.

"It is where power resided throughout the ages—until our Colonial forebears took it upon themselves, and declared their historic independence. Then there was put in operation a new theory of government, and for the first time in all history, there was established an effective representative republic.

"Every citizen, every organization," Malone said, "can do his and its part now—to chart the restoration of the representative character of this republic.

"Each can help make government again beholden to the citizens who elect its personnel.

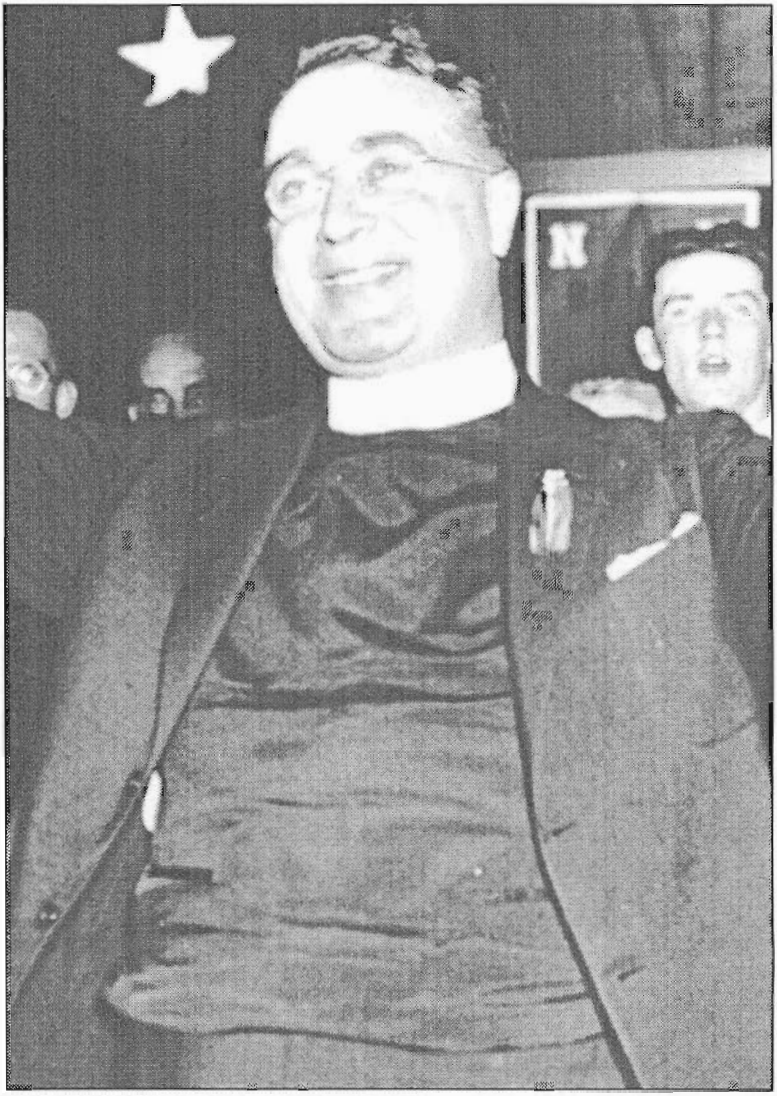
"The pincers have not yet fully closed.

"Their pressure can be removed—and there still is time.

"The old theory of power-in-the-state (nation) has again been tried, and it has failed. It is high time we Americans restored our own, the new (theory). In essence, the entire matter is just as simple as this.

"The course is clearly marked—by the Declaration of Independence, its compass; and by our matchless Constitution and Bill of Rights, its chart."

Mainline, *Sen. George Malone's book, is a 124-page report on his research into U.S. trade policy, tariffs and foreign aid programs. Malone published the book in 1958, at the close of his second Senate term. Malone was also responsible, as chairman of the Senate Minerals, Materials and Fuel Economics Subcommittee of the Committee on Interior and Insular Affairs, for a comprehensive, three-volume report showing that all necessary minerals for American industry are obtainable from sources wholly within the Western Hemisphere. These reports are* Accessibility of Strategic and Critical Materials to the United States in Time of War and for Our Expanding Economy *issued pursuant to Sen. Res. 143 on July 9, 1954;* Critical materials; Factors Affecting Self-Sufficiency Within Nations of the Western Hemisphere *issued pursuant to S. Res. 271 on July 28, 1955 and* Mineral Resources of and Background Information on the Eastern Hemisphere Including the Soviet Union and Satellite Countries *issued pursuant to S. Res. 78 as amended in December, 1958. The reports are virtually unobtainable.*



Father Charles Coughlin, the famed "radio priest," broadcast his populist message of reform to listeners across America and emerged as a major force on the American political arena, much to the plutocracy's dismay.

Chapter XVII
Charles E. Coughlin (1891-1979)
Populist Pastor: The Radio Priest

Among America's legendary populist leaders was a single parish priest, Father Charles Coughlin. Throughout the Depression of the 1930s, and into the second world war, America's working people and farmers could gather around their radio sets on Sunday afternoon, secure in the knowledge they had no greater champion, no more eloquent advocate, than this great patriot.

Father Charles Coughlin, the populist priest whose Irish brogue warmed the lives of millions during the Depression, rallied the nation against international bankers and warmongers during his 15-year crusade for social justice.

At the peak of his success, between 1932 and 1936, Father Coughlin's "mighty Wurlitzer voice," as it was once described, was as familiar to many Americans as President Franklin Roosevelt's. It is estimated that as many as 40 million Americans—30 percent of the population—listened to his weekly radio broadcasts.

In addition, the circulation of "Social Justice," the weekly newspaper he published, topped a million before federal authorities moved in and suppressed it.

Importantly, Father Coughlin, although a Roman Catholic priest, directed neither his spoken words nor his print exclusively to Catholic Americans. He knew his message—anti-communism, nationalism, the truth about the bankers' conspiracy and how working people could overcome the bankers—transcended doctrinal or ethnic differences.

It has been estimated, in fact, that in the early 1930s, 65 percent of Father Coughlin's radio audience was non-Catholic. Unquestionably, Father Coughlin sought to unite into a great populist coalition the

overwhelming majority of Americans who were the victims of the bankers' Depression.

But Father Coughlin risked, at the very least, a terrible beating in order to reconcile the Catholics of his parish with the local chapter of the Ku Klux Klan (KKK).

FIERY WELCOME

In early 1927, Father Coughlin had been pastor of the Shrine of the Little Flower Church in Royal Oak, Michigan, for nearly a year. The local Klan did not approve, and had burned a cross on the church's front lawn, leaving a sign threatening Father Coughlin if he remained in the small, then-nearly-rural parish. (Royal Oak has long since been absorbed into the Detroit megalopolis.)

Father Coughlin's opportunity came in May, 1927, when a KKK funeral procession, in a driving rainstorm, moved up the unpaved street in front of his church, toward a nearby cemetery. The Klansmen had with them no minister to conduct the services for their friend.

Striding boldly out into the pouring rain, Father Coughlin took a place at the head of the procession, accompanying the Klansmen to the cemetery, where he conducted the graveside services.

"After that we (he and the local Klan) got along just fine," Father Coughlin recalled years later.

But winning over a KKK chapter was a small challenge compared to that of educating the despairing American people of the 1930s to truth about the Depression and the menace of internationalism.

Father Coughlin's populism was most evident in his campaigns against international financiers and interventionist adventurers, those globalists who strive to push the U.S. into useless foreign wars.

An awareness of the malignant nature of international high

*** The Depression, as the late Rep. Charles A. Lindbergh (R-Minn.), years earlier, had said it would be, was "scientifically created." Lindbergh, father of the famed aviator, was a great populist in his own right. Upon the passage of the Federal Reserve Act, which turned over to the privately controlled "Federal Reserve Bank Congress's authority to coin and regulate the value of money, Lindbergh had predicted: "From now on, depressions will be scientifically created." The first economic collapse engineered by the international bankers through their Federal Reserve took place in 1921/22. The bankers had inflated the supply of money during the first world war, and then they constricted it drastically, causing prices to plunge and allowing them to realize the paper profits they had accumulated. Naturally, they were not concerned with the suffering and misery they inflicted on working people and farmers. The collapse then, however, was just a "dry run" for the one they contrived in 1929.**

finance, and a nationalist, non-interventionist policy toward foreign nations are two of the most important precepts of populists.

But Father Coughlin was not simply "ag'in'." He championed the right of working people to organize for collective bargaining, urged farmers to repudiate—forcibly, if necessary—the debts by which bankers could seize their property and upheld the Constitution and the rights of the people.

PRIESTLY PIONEER

Father Coughlin had an advantage, however, when he began speaking to Americans about the twin threats of communism and the international bankers. His pioneering years in radio—he was the first priest ever to go on the air—had provided him the opportunity to hone the skills he needed to gain the nation's attention, so Americans would listen.

Years before FDR thought up his "fireside chats," Father Coughlin was the "lion of the airwaves" to hundreds of thousands.

Father Coughlin had turned to radio not only to preach the Gospel, but also to raise funds for his impoverished church. He thought it disgraceful that bankers should profit by draining off the financial lifeblood of the people of his parish. Interest on the loans to build the Shrine of the Little Flower totaled $100 a week in the 1920s, an enormous sum.

RAPID RISE FOR RADIO PRIEST

"There I was, sleeping in the vestry, threatened with pneumonia, shivering with the cold and unwilling to admit defeat. Something had to be done," he recalled for a biographer.

A few months earlier, Father Coughlin, an avid baseball fan, had arranged for Babe Ruth and other New York Yankees to visit his church when they played the Detroit Tigers. Ruth told Father Coughlin: "Listen, Father, you say Mass and do the preaching and leave the collection to us."

A contemporary account of the effect Rev. Coughlin's weekly broadcast could have on a community illustrates his appeal. The town described is Wernersville, Pennsylvania, in the early 1930s a small mining town near Reading. By 1932, however, the mines were closed, the unemployed miners and their families nearly destitute:

"Sunday afternoon, however, was a time when they could forget

their troubles. For this was 'Father Coughlin time.' After lunch, having no radios of their own, entire families, Protestants and Catholics alike, dressed in their Sunday best, would congregate outside the local Ford auto agency to hear Father Coughlin on the agency radio.

"The large crowd became silent as three o'clock approached. The people seemed almost to stop breathing. Even the children were quiet. Everyone looked at the loudspeaker. It was time.

"The voice was heard—and in his mind's eye each weary listener saw his advocate standing 10 feet tall and carrying the burden of truth and justice on his shoulders."

EXPOSED BANKERS

"Privately owned banks," Father Coughlin told his waiting listeners, "now exercise the highest taxing power of the national government, when they originate and lend into existence our medium of exchange (supply of money).

"These private corporations force the citizens to pay an invisible tax on the money in existence, because money can only come into existence as a loan made by some bank to private corporations, individuals, or the government. This invisible tax, of which most people are not aware, is borne by every person who uses money . . . whether or not he ever borrowed a dollar."

The most shocking scandal, Father Coughlin revealed, is how the international bankers, through their privately owned "Federal" Reserve, siphon off the wealth of the United States. The "Fed" accomplishes this by loaning huge sums, which are simply written into existence, to the federal government. The billions in interest and principal that are paid back to the private bankers, however, represent real wealth.

"We Americans today pay (billions of) dollars annually because we meekly allow certain privileged individuals the illicit power to originate money."

Father Coughlin told his audience: "I oppose modern capitalism, because, by its very nature, it cannot, and will not, function for the common good. In fact, it is a detriment to civilization."

CAPITALISTS SUSTAIN COMMUNISM

The populist pastor perceived the difference between modern international finance capitalism and the free-enterprise system.

Unfortunately, due to decades of Establishment propaganda, most Americans today mistakenly believe capitalism and free enterprise are synonymous.

It is not free enterprise and capitalism which are equivalent, but rather monopoly finance capitalism and communism, as Father Coughlin explained:

"It is a matter of history that, while modern capitalists openly oppose communism, in private they sustain . . . the worst elements of communism.

"Modern capitalism . . . is on the level with modern communism, which, likewise, seeks what is not its own and teaches that the citizen exists for the state, while modern capitalism teaches that the citizen exists for the banker plutocrats."

The international bankers controlling the "Federal" Reserve, Father Coughlin warned, "manufacture money, re-discount notes, regulate the value of foreign coins, dominate industry by placing bankers on the boards of directors of corporations, dictate the laws of neutrality, manipulate political parties and, in reality, operate the government and the nation for their own selfish ends.

BANKERS FAVOR PLUTOCRACY

"More than that," he said, "they flood the nation with their created credit and then, at the opportune moment, call this credit (in) and cause depression and make it possible for the banks themselves to confiscate real wealth, farms, homes, and industry."

(Family farmers were losing their farms at a rate of 2,000 a day during the Depression, but President Roosevelt refused to extend significant help.)

Thus, "Today, no banks except the Federal Reserve banks are able to issue currency . . . We have practically complete centralization of the private coinage and regulation of money controlled by a handful of individuals, who, like (international banker) Paul M. Warburg (a key developer of the 'Fed'), prefer the European system of plutocracy to the American system . . .

"Since 1913 . . . every amendment to the Federal Reserve Banking Act has been a successful effort to further centralize the control of money, its creation and manipulation in the hands of a few."

This situation, he said, "has given full domination to the Federal Reserve bankers—who, practically, are under the control of the

Federal Reserve Bank of New York—to dictate all loans to industry, commerce, and individuals and thereby control . . . the lifeblood of the nation, so that no one dares breathe against them."

Father Coughlin did not merely carp against the bankers, however; he offered solutions through which America's working people could free themselves from the money monopoly exercised by the internationalists' "Federal" Reserve.

SOCIAL JUSTICE SOUGHT

He produced, to abolish the Federal Reserve and restore to Congress its Constitutional right to solely coin money, the "banking and Monetary Control Act of 1935." The legislation was then introduced in Congress by Sen. Gerald P. Nye (R-N.D.), a towering populist figure in American history in his own right, and Rep. Martin Sweeney (D-Ohio), a close associate of the Royal Oak pastor. The Nye-Sweeney Act was, unfortunately, smothered in the Senate.

Father Coughlin's legislative program was developed from his 16 principles of social justice, principles which he fervently espoused to the end of his life, 47 years after the internationalists and federal authorities decreed the First Amendment rights of freedom of speech and press did not extend to him.

The most significant of these principles, which together formed the program of the National Union for Social Justice (NUSJ), which Father Coughlin founded in late 1934, were:

- A just, living annual wage;
- Cost of production plus a fair profit for farmers;
- Abolition of the Federal Reserve System;
- Restoration to Congress of its sole right to coin and regulate the value of money;
- Maintenance of a stable cost of living; and
- Abolition of tax-exempt bonds.

The program of social justice advocated by Father Coughlin was not warmly received by international bankers and their colleagues. Father Coughlin had been hurriedly thrown off the CBS radio network in 1931, not long after he began devoting his weekly broadcasts to exposes of international bankers and attacks on communism.

DEJA VU

Undaunted, Father Coughlin quickly organized an independent chain of radio stations, which carried his broadcasts from coast to coast. Interestingly, Father Coughlin's experience with network radio parallels that of Liberty Lobby, publisher of The SPOTLIGHT. This is not surprising, since Liberty Lobby is the only institution maintaining the grand populist tradition of American history.

In the 1970's, the "This Is Liberty Lobby" daily radio program was broadcast by the Mutual Radio Network. The program was then forced off the air through collusion between the network and the so-called Anti-Defamation League (ADL) of B'nai B'rith.

The intelligence-gathering ADL is an illegally unregistered agent of the Israeli government, operating in this country in violation of the federal Foreign Agents Registration Act—a felony. Nevertheless, the tax-exempt and tax-deductible ADL appears beyond the reach of American law-enforcement authorities. The ADL intensively persecutes anyone who offers effective opposition to internationalism or its stepchild, the political movement called Zionism.

EFFECTIVE OPPOSITION IS WORST 'SIN'

The SPOTLIGHT (March 13, 1978; Oct. 8 and 15, 1979, and others) has thoroughly exposed the ADL and its vicious secret "counter action" against Liberty Lobby, one phase of which successfully purged "This Is Liberty Lobby" from network radio.

But Liberty Lobby, like Father Coughlin, organized its own independent radio network and expanded its outreach outside the controlled Establishment broadcasting arena.

Father Coughlin's greatest "sin," in the eyes of the ADL, was that the opposition he offered to internationalism was indeed effective.

In no struggle between Father Coughlin and the internationalists was this more evident than in the 1935 battle over U.S. entry into the World Court.

The controversy over American entry into the World Court erupted when FDR proposed to the Senate that the U.S. seek admission to the global judicial body.

Father Coughlin, alarmed, warned his radio audience that U.S. membership in the court would be a "stupid betrayal" of America's national sovereignty.

The only beneficiaries of joining the World Court, he said, would be international bankers such as "the Rothschilds and Lazard Freres, the Warburgs and Morgans and Kuhn-Loebs.

'ROOSEVELT OR RUIN'

"In the name of peace and justice," Father Coughlin exhorted his listeners, "wire your senators in Washington this simple vital message: 'Vote no on the World Court.'"

Father Coughlin's appeal resulted in an avalanche of telegrams. An estimated 200,000 messages, carrying more than a million signatures, flooded a stunned Senate, which then refused to permit U.S. membership in the court. Father Coughlin was widely credited with defeating FDR's internationalist scheme almost single-handedly.

This episode marked the first major break by Father Coughlin with FDR. The radio priest had coined the phrase "Roosevelt or ruin" during the 1932 election, and had strongly supported FDR for years, but had become uneasy with Roosevelt's actions.

Former Rep. Hamilton Fish (R-N.Y.), in his book, *FDR: The Other Side of the Coin*, explained how Roosevelt campaigned in 1932 as a Constitutionalist, fooling many. FDR's policies revealed his true nature.

Effectively opposing the Establishment is the single action which guarantees attracting the attention of the ADL and its vast global spy apparatus. The ADL—now tied in with the ruthless Mossad, Israel's intelligence service—is acknowledged to be the most ruthlessly effective "secret police" in the world.

Thus, the ADL initiated a "counter action" against Father Coughlin when he effectively opposed internationalism and the Establishment, just as it would years later against Liberty Lobby.

Some patriots today are familiar with the truth behind the 1943 publication of *Under Cover*, a book purporting to expose "Axis agents and our enemies within (who are) now plotting to destroy the U.S." But far too many are not.

Large parts of *Under Cover* were devoted to smearing Father Coughlin—which was hardly surprising, since the ADL financed the hatchet job.

FAIRY TALE FOOLS MANY

Few Americans during the second world war learned that the

best-selling book was fabricated by an Armenian immigrant, Avedis Derounian (alias "John Roy Carlson" and "George Pagnanelli"), who was on the ADL's payroll.

Derounian, posing as an Italian-American, claimed to have joined numerous patriotic groups in the late 1930s and early 1940s. He invariably described the organizations and individuals he met as "fascist" or "Nazi."

Derounian, helped by ADL rewrite men, then concocted his fairy tale, assumed the pleasant Anglo-Saxon "name" John Roy Carlson, and published the hoax. Many were fooled.

Derounian and his publisher were sued by several of the people he libeled in the book, and in every case the jury brought in a verdict sustaining the charge of libel.

Federal Judge John P. Barnes, in fact, was so outraged that, after one verdict was returned, he denounced "Carlson": "I think this book (*Under Cover*) was written by a wholly irresponsible person, who would write anything for a dollar," the judge said of the ADL's spy.

"I wouldn't believe this author if he was under oath. I think he and his publisher are as guilty as anyone who was ever found guilty in this court," the judge said.

PATRIOTS UNSEATED

Derounian later boasted, in his 1946 book, *The Plotters*, that Sen. Gerald Nye (R-N.D.) and Burton K. Wheeler (D-Mont.) had been defeated for re-election in 1944 and 1946, respectively, in large part because of the smears of the senators that had appeared in the ADL book.

Derounian was also thoroughly exposed in the brilliant booklet *The Anti-Defamation League and Its Use in the World Communist Offensive*, by Maj. Robert H. Williams. Williams, a U.S. army counter-intelligence officer, documented the ADL's close ties to communist subversion and its relentless campaign against nationalism and anti-communism.

But the ADL reserved its most poisonous venom for Father Coughlin. The ADL, in fact, is still circulating smears against the priest in an effort to blacken his memory.

Father Coughlin drew the ADL's fire because, as early as 1937, he foresaw the coming second world war, and hurled himself into the struggle to prevent another useless American blood bath.

Father Coughlin also criticized Samuel Untermeyer, president of

the World Jewish Economic Federation, for having declared a "sacred war" against Germany in mid-1933 on behalf of world Jewry.

"The holy war . . . in which we are embarked," Untermeyer said on August 6, 1933, ". . . will be the economic boycott against all German goods, shipping and services."

The purpose of the "sacred war," Untermeyer explained, was to "bring the German people to their senses by destroying their export trade—on which their very existence depends."

Untermeyer attacked Jews who refused to participate in the economic boycott of Germany as "traitors to their race."

Father Coughlin held to the policy of the Founding Fathers, that America should avoid political alliances with foreign nations, and exhorted his listeners to do likewise.

"More than 160 years have elapsed since the hero (George Washington) enunciated the fundamental principle of American peace and prosperity: 'no foreign entanglements'," Father Coughlin said in his February 19, 1939, broadcast commemorating the birthday of America's first president.

'HIDDEN EMPIRE OF INTERNATIONALISM'

" 'No foreign entanglements' is a comprehensive phrase," he said. "It connotes no importation of foreign ideologues identified with imperialism and hostile to democracy . . . no foreign pattern of financial tyranny, which, too often, showed its ugly head in the person of the omnipresent tax-gatherer, the servant of the exploiter.

"If Washington and his compatriots proposed to build the edifice of this nation upon the foundation of 'no foreign entanglements'; and if America grew to greatness by adhering to this tradition, why . . . must we adopt in its stead a policy of 'bigger and better foreign entanglements' after the bitter experience of the world war?

"Alas, although George Washington was gifted with the heart of a lion and the mind of a prophet, he did not suspect that the nation (that) he built . . . was destined to establish an alliance with the hidden empire of internationalism—an empire whose rulers, regardless of flag or of boundary, planned to entangle America in foreign affairs.

"How could this (have been) accomplished?" Father Coughlin asked.

PURGED FROM RADIO

"Only through one medium—the medium of financial control which was employed first, to wreck (free enterprise) and secondly, to destroy democracy and nationalism.

"It is my belief," he said, "that internationalism, both in the fields of finance and in politics, has destroyed (free enterprise). It is my further belief that if this policy of internationalism continues, war will eventuate, (free enterprise) will cease and communism under some form will follow."

By 1939, however, Father Coughlin's radio outlets had been drastically diminished, and he was on the verge of being forced off the airwaves entirely.

Social Justice was an overwhelming success, both in a business sense and as a means of bringing the truth to Americans, because Father Coughlin focused the newspaper on only the most vital issue. He could easily have buried his readers under a mountain of news, commentaries and advertisements, but he realized that doing so would have left his supporters unable to digest so vast an outpouring of information.

POPULIST PAPERS

Thus, Father Coughlin chose to select only the most important news for his paper. This selective approach enabled his readers, in turn, to concentrate their efforts more effectively, without being overwhelmed by an ocean of print and paper.

In many ways *Social Justice* compares to The SPOTLIGHT, the populist weekly published by Liberty Lobby in Washington, D.C. A sampling of the headlines which appeared in *Social Justice* during its six-year publication illustrate how it, too, published "the other side of the news":

- "Peacetime Draft—New Step to Dictatorship."
- "How Wall Street Wrote Draft Bill."
- "Probe Finds Reds in N.Y. Schools."
- "Senate Patriots Fight War Bill."
- "When Women Will Be Drafted."
- "How Aliens Control Defense Materiel."
- "'Inside Story' of Plan to Put U.S. in War."

"The modern (Establishment) newspaper," Father Coughlin explained, "is owned or controlled by the banker or the banker-dom-

inated advertiser, who insists that the editorial matter in a modern newspaper does not militate against the interests of the modern capitalist."

Thus, he began publishing *Social Justice* so Americans would have at least one source for information unavailable in the controlled daily press.

Roosevelt's alleged "emergency conditions" presented by the second world war offered FDR his excuse to suppress both *Social Justice* and Father Coughlin's First Amendment right to freedom of the press.

Roosevelt was reported by even the Establishment press to have called Attorney General Francis Biddle and ordered him to "get tough" with Father Coughlin.

NEWSPAPER SUPPRESSED

What evidently most angered FDR was the revelation by *Social Justice* that after Pearl Harbor, when men and materiel should have been rushed to the Philippines to rescue Gen. Douglas MacArthur and the 55,000 American troops holding out against the Japanese on Corregidor, FDR instead diverted all supplies to Great Britain. Having secured U.S. entry into the war through the "back door" of the Pacific, FDR was obviously interested only in defeating Hitler.

FDR's actions resulted directly in the deaths of nearly 54,000 U.S. servicemen, thousands of whom died on the "Bataan death march." Nearly 40,000 bodies were never recovered or identified.

But, as George Eggleston recounts in his book *Roosevelt, Churchill and the World War II Opposition*: "The administration soon had the benefit of a tight wartime censorship of all news. The American people were allowed to know only the barest details . . ."

Obviously, any source of truth, such as *Social Justice*, had to be suppressed.

FDR accomplished this when federal agents shoved their way into the newspaper's offices in early 1942 and confiscated and carted away everything they found.

Social Justice was stripped of its mailing permit and forced out of business, to the loud applause of the "civil liberties" crowd, the ADL and assorted "friends of democracy."

Undoubtedly because he had too large a following, Father Coughlin was not dragged into court on trumped-up charges of "sedition," as were dozens of prominent patriots in fantastic show trials in 1942 and 1944. The shameful trials resembled the infamous Moscow "purge trials" organized by Stalin in the 1930s to "justify" murdering his opponents.

PATRIOTS PERSECUTED

Dozens of patriots, including Mrs. Elizabeth Dilling, author of *The Red Network* and *Roosevelt's Red Record*; Col. Eugene Sanctuary; Ralph Townsend; the poet George Sylvester Viereck; Rev. Gerald Winrod; and the brilliant Lawrence Dennis were all threatened with imprisonment, merely for having opposed U.S. intervention aboard.

Federal prosecutors, however, were unable to fabricate enough "evidence" to send their victims to prison, and the cases collapsed in mistrials.

Then, in collusion with some church officials, particularly Archbishop Edward Mooney, FDR arranged for Father Coughlin to be completely silenced. Mooney was a member of the Detroit Council on Foreign Relations. Mooney's predecessor, Bishop Michael Gallagher, had strongly supported Father Coughlin, and always refused to obstruct his activities.

RADIO PRIEST GAGGED

Mooney threatened Father Coughlin that unless he ceased criticizing Roosevelt in print or over the radio, he would be defrocked. Father Coughlin had to make a painful decision and returned to the life of a simple parish priest.

In 1966, Father Coughlin was pressured to retire from the Shrine of the Little Flower. He remained active, however, and after his enforced retirement even became rather more vocal.

"The present society of libertarian democracy, wherein minority rights take precedence over those of the majority, must be suppressed," he wrote in 1972.

He continued opposing American intervention abroad, castigating the "no-win" conflicts in Korea and Vietnam.

"I have sympathy for the young people of this nation," he said in the late 1960s. "Why should they be packed up and sent to war in Korea or Vietnam with no hope of winning? We are not even trying to win.

"Why should our young men go over there? If I were 40 years younger [Father Coughlin was then 79], I would be out there leading today's youth [against the draft and foreign wars]."

Father Coughlin even continued publishing books well into the

1970s, attacking the notorious Council on Foreign Relations (a Rockefeller front group) and racial busing.

Father Coughlin also refused to recant the views he expressed during the 1930s and 1940s. He agreed with Col. Charles A. Lindbergh that American entry into the second world war was the greatest blunder in the nation's history.

Father Coughlin died in October, 1979. He remained to the last "at peace with my own conscience and serene in the knowledge that those whose opinions I care for have confidence in me.

"If I had to do it all over again, I would do it the same way."

Father Coughlin of the Shrine of the Little Flower, by Ruth Mugglebee, and *Father Coughlin*, by Louis Ward, are the most reliable biographies of the radio priest. Unfortunately, they cover only the early part of Father Coughlin's career, into the early 1930s. The most important years of his career have been left to unsympathetic writers. *Father Coughlin and the New Deal*, *Father Coughlin: The Tumultuous Life of the Priest of the Little Flower* and *Demagogues in the Depression* are generally hostile accounts of Father Coughlin's pastorate.

Father Coughlin himself was a prolific author, even into his 80s. His books include: *Money: Questions and Answers*; *Antichrist*; *By the Sweat of Thy Brow*; and *Am I an Anti-Semite?*

Father Coughlin's radio addresses, which he also wrote, were widely reproduced as well. Between 1926, when he began broadcasting, and 1940, when he was purged from the airwaves, he delivered hundreds of addresses, most over his independent network.

Social Justice, Father Coughlin's weekly newspaper, and the most important forum for his philosophy, was published from 1936 to 1942, when federal authorities suppressed it.

Sen. Huey P. Long, a legend in his own time, died at the hands of an assassin, but he made his mark in history.

Chapter XVIII
Huey P. Long (1893-1935)
"The Kingfish"

On September 10, 1935 one of the towering giants of American populism, the brilliant, courageous, and always colorful Sen. Huey Pierce Long of Louisiana, the flamboyant "Kingfish," died at the youthful age of 42—the victim of an assassin's bullet. Long's death came just as he was seemingly on the verge of his greatest electoral triumph: the presidency of the United States.

James A. Farley, longtime Democratic Party powerhouse and close confidant of President Franklin D. Roosevelt, said, "If Huey Long had not been assassinated, he would have been elected president of the United States."

When "the Kingfish" died, he was admittedly the most popular public figure in America. During his last year in the U.S. Senate, he received more daily mail than all of the other members of the Senate combined. In fact, his mail even surpassed the mail directed to Roosevelt, considered by most to be Long's archenemy.

Long was admired in varying degrees by tens of millions of hard-working middle-class Americans throughout the land. In the South, he was idolized; in some modest homes his picture rested next to that of Jesus Christ.

It is difficult for many Americans of the post-Watergate generation to comprehend how any political leader could be as widely loved and respected as Sen. Huey P. Long. To understand this phenomenon, it is necessary to examine the political career and accomplishments of this remarkable champion of the common man.

Born in Winnfield, Louisiana on August 30, 1893, Long entered public life in 1918, after a successful career in law, when he was elected to the Louisiana Railroad and Public Service Commission. Even his detractors admit he made the commission the state's "most active executive body." He used his position as commissioner

to confront and rout the powerful vested interests that had long dominated the Pelican State.

He promoted the cause of the state's independent oil producers, who were being victimized by the Standard Oil monopolists, who were importing and refining cheap foreign oil instead of using Louisiana oil. Long succeeded in having Standard's pipelines declared "common carriers" so that even the humblest producer could market oil. He forced the Cumberland Telephone and Telegraph Co. to roll back its proposed rate hikes.

RUN FOR GOVERNOR

In 1924, Long launched his long awaited campaign for governor of Louisiana. Citing his teachers as Abraham Lincoln, Andrew Jackson and Almighty God, he attacked the feudal barons and moneyed interests, who were exploiting Louisiana for their own selfish gain but ignoring the needs of an impoverished population. Fully aware of the extensive responsibilities of state government—as opposed to the few, defined responsibilities of the federal government—he called for road construction, an improved school system, an enlarged court system, elimination of waste and extravagance from government and lower taxes.

At the time Long was running, it must be remembered, most of Louisiana appeared to be in the midst of the stone age—underdeveloped and backward. Although "the Kingfish" lost the 1924 gubernatorial primary, his extremely strong showing made him a leading contender in 1928.

He campaigned on the need to lift the masses of Louisiana out of poverty, bring the state into the 20th century and break the massive concentration of wealth that ruled the state. (It is said 2 percent owned 65 percent of the wealth of the state.) Long was easily elected governor in 1928. He carried six of the eight congressional districts and 47 of the 64 parishes. He swept the French Catholic southern parishes as well as the northern parishes.

'FEUDAL LORDS' THWARTED

When Long became governor of Louisiana, there were 33 miles of paved highway in the entire state. There were no bridges across the great rivers. One-third of the children in Louisiana were not even enrolled in school. The University of Louisiana had a C-minus rating and there were no subordinate or associated universities.

Rev. Gerald L.K. Smith, a noted Christian nationalist and a close ally of Long, wrote of the state Legislature at that time: "The feudal lords . . . were accustomed to buying legislators like sacks of potatoes . . . Their lobbyists with money bags, prostitutes and economic inducements came into Baton Rouge like a swarm of hornets."

In short, Louisiana was a poor and primitive state in bondage to corrupt politicians under the thumb of the robber barons and plutocrats.

During Long's term, a series of new roads and highways were constructed throughout the state, a modern university system was established, new schools were built and made available to every child of school age in Louisiana, free textbooks were provided for schoolchildren, new bridges were built across state rivers and a major new medical school was founded. New Orleans, then known as the red light capital of America, was cleaned up by Long with the assistance of the National Guard.

One would think Long's ambitious program of public improvements necessitated a large increase in the state's tax load. Not so. Long's biographer T. Harry Williams notes: "It is true that the revenues from taxes rose during Huey's governorship, but they went up only moderately."

He points out that taxes in Louisiana rose at half the average national rate during Long's term. The cost of government did not increase dramatically under Long. "Actually, Louisiana's costs were low in relation to those of other states. Of the 24 states that kept records on combined costs, Louisiana was third from the lowest," writes Williams.

FAIR TAXES

Long eliminated a number of taxes while in office, but he did insist that the giant corporations and monopolies pay their fair share. He introduced the "severance taxes." As Smith noted: "This drew the blood of the big interests but he announced to the world that he was not going to stand back and watch the great natural resources sucked out of the ground and cut off the ground and mined from the ground with nothing to show for that wealth on top of the ground and in behalf of the people who lived there."

In addition, Long attempted to impose a processing tax on foreign-produced oil so that the large refineries could not buy and refine this cheap oil instead of the oil that was available to them from Louisiana's own independent oil producers.

The proposed tax so enraged Rockefeller's Standard Oil that the company hired agents to spend tens of thousands of dollars to bribe legislators to vote against the tax. They then secretly promoted an effort to have "the Kingfish" impeached.

As Smith explained: "The impeachment was equivalent to an indictment and, as the reader doubtless knows, the indictment under such circumstances is passed on to the Senate. And it was necessary that two-thirds of the members of the state Senate confirm the impeachment if Gov. Long was to be convicted.

"The friends of Huey Long knew that if 12 men refused to vote to confirm impeachment, he could not be impeached. Eventually 12 men joined hands and signed a letter . . . In this letter . . . they joined in saying that no matter what was done, or what evidence was brought in, they would not vote to impeach. This strategy saved Huey Long."

In 1930, Long was elected to the U.S. Senate, but he did not take his seat until 1932 in order to prevent his avowed enemies from capturing control of the state government.

During his last year in Baton Rouge, Long was faced with a banking crisis that threatened to cause a collapse of the state's financial institutions. While banks were failing by the hundreds and thousands across the country, Long prevented such an occurrence in his state. He simply informed the prosperous and solvent banks that they were to lend enough money to the troubled institutions to shore up their reserves. Any bank that refused would be subjected to a scrupulous audit.

The bankers had to cooperate and Louisiana lost only seven banks—and most of these were small and weak institutions—fewer failures than any state in the country.

NATION ALERTED

Long spent his years in the U.S. Senate trying to alert the nation to the dangers of high finance, international monopoly capitalism, as opposed to competitive free enterprise, and foreign entanglements.

He charged that the two major parties were controlled by the international bankers—Bernard Baruch ran the Democrats and Eugene Meyer ran the Republicans, he said.

He defended the small country banks in danger of being gobbled up by the large money-center banks that belonged to the Federal Reserve System.

He called for taxing the huge concentrations of wealth controlled by the super-rich such as Rockefeller and Morgan.

He championed the issuance of silver currency, not irredeemable paper money, to increase the supply of money, which the Federal Reserve had reduced by one-third between 1929 and 1933. The Fed's deliberate shrinkage of the money supply deepened the Depression, by depriving the people of purchasing power.

He pointed out the need for a strong, productive middle class—then and now threatened with extinction at the hands of the predatory plutocrat class.

CHALLENGE TO FDR

Despite his early support of Franklin Roosevelt, who campaigned as a Constitutionalist in 1932, he turned on the president for betraying his promises.

He accused FDR of filling the Treasury Department with agents of the house of Morgan.

He attacked Roosevelt's National Recovery Act, which would establish government control over business and industry, "Every fault of socialism is found in this bill, without one of its virtues," he said. "Every crime of a monarchy is in here, without one of the things that would give it credit . . .

"It is a combination of every evil that can possibly be imagined, worse than anything proposed under the Soviets, because in this thing we go into the realms of the imaginary and the unknown."

He denounced Roosevelt's destructive agriculture policy, which was forcing farmers to slaughter hogs and plow under cotton in the midst of a hungry and shirtless American population. Smith observed: "Huey Long contended that not one hog should be slaughtered and buried, not one head of cattle should be slaughtered and buried and not one row of cotton should be plowed under.

"He contended that if we would feed the hungry, put a new dress on every woman, two new shirts on every man and new sheets on every bed, we wouldn't need to destroy what was then referred to as our oversupply of cotton."

He successfully challenged FDR's scheme to dilute American sovereignty by joining the World Court. He said America should never again involve herself in the petty quarrels of European powers. He correctly pointed out that America entered World War I to make the

world "safe for democracy" with the result that "we wound up with all of Europe under dictatorship."

He said only the international financiers benefited from American involvement in the war.

Perhaps the most controversial proposal ever advanced by Long was his "share our wealth" program. Critics slammed it as "socialistic" only because they misunderstood it. It really was aimed at limiting the concentration of enormous incomes in the hands of a few men. It was intended to preserve and strengthen the American working and producing class by decentralizing the wealth of the plutocratic elite.

The "share our wealth" movement spread like wildfire across America. By the end of 1934, less than a year after it was announced, it boasted over 3 million members. It grew even more rapidly in 1935, with membership in "share our wealth" clubs throughout the nation pegged at 5 to 8 million.

ASSASSINATION PLOT

It was precisely the mushrooming popularity of Long in 1934-35 that incurred the jealousy and wrath of FDR, then approaching a race for re-election. Private polls commissioned by the Democratic National Committee showed that if Long ran on a third-party ticket for the presidency in 1936, he might poll 3 to 6 million votes.

Roosevelt and his henchmen counterattacked. Using Gen. Hugh Johnson, former NRA administrator, as their mouthpiece, they initiated a series of blistering radio broadcasts smearing and vilifying "the Kingfish." An effort was made to put him in jail for tax evasion.

It is widely believed that Roosevelt or his peons were involved in the plot to assassinate Long, revealed by the senator himself in a Senate address on August 9, 1935, a month and a day before "the Kingfish" did indeed succumb to an assassin's bullet.

The so-called DeSoto plot, named for the DeSoto Hotel, was exposed by an undercover bugging operation carried on by Earle Christenberry, Long's private secretary and later a federal judge. By means of a dictaphone, Christenberry and his associates recorded a conversation between some leading Louisiana political figures. Some of the remarks recorded included the following:

"It will take more than political action to win the election. I would be willing to draw in a lottery to go out and kill Long. It would only take one man, one gun and one bullet."

"Should the job be done in Washington?"

In answer to this question, another voice said, "I once thought that would be necessary, but I don't think it is now."

"The entire resources of the U.S. government [under Roosevelt] are at our disposal."

"I haven't the slightest doubt that President Roosevelt would pardon anyone who killed him."

On September 8, 1935, while walking to the office of Gov. O.K. Allen in the state Capitol in Baton Rouge, "the Kingfish" was shot—allegedly by Dr. Carl Weiss, the son-in-law of a longtime political opponent. Long struggled for survival for some 30 hours before he died on September 10, 1935. His last words were reported to be: "God don't let me die. I have so much to do."

Weiss was shot down on the spot by Long's bodyguards.

That throngs came from all over to pay their last respects to this man is testimony to the greatness of Huey Long. Reinhard H. Luthin writes: "Never had Baton Rouge witnessed crowds like those that poured into the capital city to bid farewell to the Kingfish. Eighty thousand filed past his flower-banked bier as he lay in state in the Capitol, the scene of his greatest triumphs as well as his downfall.

"Highways on both sides of the Mississippi River were clogged with sorrowing people, afoot and in dilapidated cars. When the funeral day came, 125,000 men, women and children massed about the Capitol under a broiling Louisiana sun. Some perched on rooftops and in oak trees hung with Spanish moss."

There is little doubt that there will always be a special place for Huey P. Long in the hearts of populists everywhere. The moral cowards who shun every fight for truth and justice with the question: "But what can one man do?" will find their answer by looking to the legacy of accomplishment left to the state of Louisiana and America by Huey Pierce Long.

Although Huey Long has been the subject of numerous books, magazine articles and monographs, the two best studies of the Kingfish are Huey Long *by T. Harry Williams (for which Williams won a Pulitzer Prize) and* The Kingfish and His Realm: The Life and Times of Huey P. Long *by William Ivy Hair. Long's own memoirs,* Every Man a King, *and his posthumously-published* My First Days in the White House *(detailing an America under a Long presidential administration) are both hard to find, but valuable reading.*

Lawrence Dennis, one of the towering populist intellectuals, has been relegated to the Orwellian Memory Hole by the plutocrat-controlled media which would prefer his message be forgotten.

Chapter XIX
Lawrence Dennis (1893-1977)
"That Incorruptible Realist"

If America had listened to the advice of Lawrence Dennis, the greatest populist theoretician of the 20th century, this country would not find itself in the economic and geopolitical mess that it's in today. Here is the incredible story of the man once described as "that incorruptible realist."

There have been few—if any—figures in the populist movement who can rival the brilliant legacy of Lawrence Dennis—author, economist, historian and social commentator.

Today, when America is putting the finishing touches on its latest foreign adventure, it is appropriate to remember Dennis. What Dennis said during his mid-century heyday about nationalism, internationalism, war, socialism and revolution is as timely today as it was then.

His fiercest critics had to admit that Dennis knew what he was talking about and that he knew how to say it in the most effective way possible. Even the Establishment's court historian, Arthur M. Schlesinger Jr., paid tribute to what he called Dennis' "powers of intelligence and style."

NATIVE AMERICAN

Born in Atlanta on Christmas, 1893, Dennis was descended from a long line of native Americans. He was privately educated by tutors in Europe, at Phillips Exeter Academy and Harvard.

Dennis also served as an infantry officer in France during World War I with the U.S. First Army.

In 1920 Dennis entered the foreign service with the U.S. State Department, serving as charge d'affaires in Romania, Haiti,

Honduras and Nicaragua. His service here evolved into a major turning point in his life.

Under direct orders from the State Department in Washington, Dennis was forced to call for the U.S. Marines to invade Nicaragua to quell a domestic rebellion. He resigned from State in 1927, disapproving of U.S. policy toward Nicaragua.

After leaving the government, Dennis went to the international banking firm of J. and W. Seligman and Co., representing their interests in Peru. He also served as an adviser to two other banking houses that were engaged in floating loans to Latin American lands.

During this time, Dennis said, he had "ample opportunities to study the working of Dollar Diplomacy from the inside."

BILKED OUT OF BILLIONS

In 1932 Dennis testified before a Senate Committee investigating these loans, asserting that he had advised against making them. The loans swiftly went into default, bilking American citizens out of several billion dollars.

In subsequent years, Dennis remained in private life but was very much engaged in public affairs.

In his ground-breaking first book *Is Capitalism Doomed?* Dennis argued that big business had destroyed the balance of traditional American capitalism.

Dennis argued in favor of instituting tariffs to protect American jobs and industry from foreign competition, taxing the super-rich to prevent a monopoly on money and measures designed to protect small family farms by preventing the development of what today we call "agribusiness."

"Our frontier days are over," wrote Dennis. "Capitalism has run down for want of new worlds to conquer."

He observed: "In 1929 the estimated debt of the United States was about $194 billion . . . The fact that most of our national wealth may be considered today as potentially belonging to money-lenders is highly significant because of the effects of the obligations to transfer so much money in interest payments, whether earned or not, from so many debtors to so few lenders."

The 1929 debt of $194 billion—before the Great Depression set in—was the total debt burden on the U.S. economy. Today that total debt burden is over $15 trillion, or about 80 times what it was in 1929. The federal government's debt alone, in fiscal year 1992, increased by $400

billion, over twice the total debt burden on the economy in 1929.

In 1936, Dennis wrote that anyone with a cash income of $3,000 per year could be considered a member of what he loosely defined as the "elite," or what we would today define as a member of America's productive middle class. Today a journeyman middle-class wage or salary for a year's work is around $30,000. A small family with two breadwinners each earning that wage can live comfortably, and a family with one such breadwinner can get by.

The point here is, inflation and debt growth have increased the definition of a middle-class income by a factor of 10, while the debt burden on the American economy has increased by a factor of about 80.

In 1929, there was no Social Security tax, few states had an income tax, and an American who earned $3,000 hardly paid any federal income tax at all. The cumulative effect of direct federal, state and local taxes today reduces the income of the average $30,000 wage earner by 40 percent.

BORROWING CONDEMNED

In *Is Capitalism Doomed?* Dennis wrote: "Debts must be paid in money, not in the much-advertised elements constituting 'production,' (and) regardless of whether the use made of the borrowed money has yielded the necessary money payments, or, for that matter, any money . . .

"Borrowing stands condemned as a means of creating prosperity. Borrowing financed production, but what has it done to consumption and employment? The evils of large-scale borrowing grow out of the distribution it always makes of the burden of capital losses from wars and industrial mistakes. Borrowing effects a division of the national income which is unfavorable to the maintenance of an adequate market . . .

"If anybody borrows, the state will surely be the biggest borrower. When there is a war, the rich will pay for it by buying government bonds. If they had to pay for it by a tax levy, they would, in most cases, prevent the war."

Dennis considered what he called "the asset fallacy," lending money against the security of a factory or an office building. He wrote: "It is pleasanter to suppose that an asset pays a debt than a person pays it. Obviously, people and not things pay debts. People pay debts with things."

This asset fallacy is obvious to all of us today as we observe the financial travails of those who have borrowed billions of dollars to build hotels, casinos and office buildings; inanimate objects that were to pay interest to bankers and profits to investors.

FREE TRADE

Even more prophetic than his comments on money-lending were Dennis' comments on free trade. In what may be the most significant single sentence in the entire book, Dennis wrote: "The case for free trade may be epitomized in the one word, 'cheapness'; while the only universally valid argument for protectionism may be summarized in the term 'security'."

Today Japan, by prohibiting the import of rice and severely restricting the import of other foods she produces at home, honors the concept of security. This is despite the fact that the price of rice to the Japanese consumer could be reduced by between 60 and 80 percent if Japan opened her doors to unrestricted agricultural imports. Japan remembers the lessons of World War II, when Allied submarines almost starved that island nation to death in 1944-45.

Dennis wrote: "The emphasis given to security as an argument for protection is particularly relevant to the underlying welfare theme of this book. Welfare is not, as free traders have always seemed to suppose, entirely a matter of cheap and abundant goods. No matter how cheap goods are, the unemployed can always be without money to buy them . . .

"For greater economic self-sufficiency, one unquestionable element of national and personal security, tariffs have provided a useful instrumentality. Tariffs have not afforded absolute or perfect security any more than any degree of wealth has ever provided complete happiness, but tariffs have contributed toward greater security."

Liberals and internationalists, unable to understand Dennis' philosophy of populism and nationalism, called him a "fascist" but, acknowledging his brilliance they often dubbed him an "intellectual fascist." The *New Republic* called him "our first national socialist philosopher." In December, 1940, FDR's Interior Secretary Harold Ickes, speaking at Columbia University, called Dennis "the leading native fascist in America."

Dennis replied: "The reality in America which comes nearest to fascism is Mr. Ickes, and [the] reality which comes next nearest to

fascism is [President Franklin] Roosevelt's third term . . . I have repeatedly said that Mr. Roosevelt and his New Deal were the only significant fascist trends in America."

Dennis commented favorably on the economic policies of Italy under fascism, and Germany under national socialism. In *The Coming American Fascism* (1936), Dennis commented on the "impossibility of saving the present debt (money) structure."

He wrote: "[The] heavy interest charges with which a whole people is saddled are too largely connected with past consumption, including that made on the fields of battle, and past business mistakes.

"If a person has the means of repudiating a debt, and large numbers will always find the means to do so by political or revolutionary action, he is not going to go on paying interest on money used a long time ago either for an act of consumption or for a bad business venture. It was this consideration, almost alone, which convinced me several years prior to [Adolf] Hitler's advent to full power that his triumph was ultimately inevitable . . .

HUMAN NATURE TRIUMPHS

"It is not in human nature to bear indefinitely the charges of an unproductive debt, and Hitler was the only political leader in Germany whose stand on German reparations payments showed clear recognition of this human attitude toward debt.

"The German people might have paid, as liberal economists and bankers argued, given a requisite willingness to make the necessary sacrifices. But people won't make the necessary sacrifices.

"For a man to go on meeting a financial obligation, it must be apparent to him that the obligation is connected with an addition to his present productive or debt bearing capacity. And this seems good ethics and good sense. If it is not good law, then so much the worse for the law . . .

"It is no final argument for the soundness of a debt or debts generally to prove that the people could afford to pay the interest if they made the necessary sacrifices."

No wonder the Establishment was upset. Not only was Dennis speaking well of the unpopular German government, but he was attacking the debt money system in the same breath.

Time, of course, has borne out the wisdom of Dennis' writings. It was unproductive loans to Third World and Red bloc nations, in the

1970s, that precipitated the current banking crisis (1982-present). These nations refer to the 1980s as the "lost decade," and have been struggling with their creditors for a full decade to work out an acceptable accommodation, with so far only limited success.

Unwise loans to finance the "mergers and acquisitions" folly of the 1980s, and the speculative building of commercial real estate, have compounded the woes of America's—and the world's—bankers, with no happy ending in sight.

Beginning in 1938, Dennis published his own hard-hitting commentary, the *Weekly Foreign Letter*. The *Letter* was considered must reading among populist intellectuals.

THOUGHT-PROVOKING WORK

During this period, Dennis issued what is perhaps his most famous and thought-provoking work, *The Dynamics of War & Revolution.* In his introduction to a reprint edition of the book, Prof. James J. Martin wrote: "One may end up quarreling with every line in [the book], but to do that, one will have had an encounter with one of the major neglected American thinkers on domestic and world affairs in the 20th century."

According to Dennis, the main dynamic of capitalism is war. Capitalism, he said, requires incessant industrial expansion to mop up the excess capital created by debt-fueled economics.

When the bankers create money out of thin air, he said, and then lend it at interest, more money must be created to pay back the loan plus the interest. Industry then, he said, must feverishly produce more and more goods to sell to pay these iniquitous "debts" and back up the imaginary "money" with real assets.

In times of peace those excess goods can be palmed off onto colonies, client states and poor countries in the form of foreign aid and export surpluses.

But according to Dennis, there comes a time when the recipients can take no more of this "help" and the capitalist countries must look around for another means of disposing of excessive production. They find this means in warfare.

POPULIST SOLUTION

Dennis proposed a populist solution: The only way to put a stop to this callous usury is to transfer economic control out of the hands

of the banking cabal and into the hands of the citizens.

He scored the super-rich of the Anglo-American Establishment who were clamoring for war. Of them he wrote:

"The plutocracy that opposes redistribution at home is all for fighting it abroad. And the underprivileged masses who need redistribution in America are dumb enough to die fighting to prevent it abroad."

OLD FRONTIERS AND NEW FRONTIERS

In *The Dynamics of War and Revolution*, Dennis spoke of the imperative of a frontier for the development of a classic capitalist economy, and for national greatness. "A nation grows great by winning an empire. It cannot remain great merely by keeping one. Indeed, once it stops growing it will start decaying.

"This is clearly proved by Spain and Portugal both of which went into decline once they ceased to increase their imperial holdings. Mankind is destined to live by toil and struggle, not by absentee ownership."

Dennis wrote before the collapse of the British Empire, brought on by Britain's stupid declaration of war against Germany in 1939. Britain's subsequent collapse—as well as America's—proves his point.

Speaking about America, Dennis wrote: "As a place the American frontier ceased to exist about 1890 . . .What we now call capitalism, democracy and Americanism was simply the 19th-century formula of empire building as it worked in this country. Here the process was often called pioneering; its locus, the frontier.

"The historical function of the frontier was to provide opportunities, incentives and escape for individuals. Thus private enterprise, parliamentary democracy, liberal freedom and tolerance were made profitable. Our problem today is self-preservation as a people."

We do, however, have a frontier of sorts available to us as a people. It is an economic frontier that offers us the opportunity to create well-paying, value-added jobs here at home, and it is economic protectionism. So much of what we consume today is imported, from fax machines and VCRs, none of which are made in the United States, to shoes (85 percent imported), clothing (50 percent imported, and cars (33 percent imported).

As a nation, we have the technology and the skilled work force to capture or recapture the domestic markets for these products. All we lack is the political will to scrap the Establishment's commitment to free trade and substitute an America-first economic policy

of import prohibitions and high tariffs.

In 1941, Harper & Brothers Publishers decided not to distribute *The Dynamics of War & Revolution* even after it had been published because of Dennis' prediction that an American war against Germany was certain—a war he predicted on purely economic grounds. The populist economist's criticism of Roosevelt—Harper & Brothers feared—was too harsh. Dennis bought up the books and reissued them under the imprint of his own *Weekly Foreign Letter*.

AMERICA GOES TO WAR

As the drive for war in Europe enveloped America, Dennis worked closely with famed aviator, Col. Charles A. Lindbergh, Jr., Gen. Robert E. Wood and others who were working to prevent America from being drawn into the conflict.

For their candor, Dennis and many of his compatriots would pay a great price: In 1944, Dennis and 30 other Americans were stunned by an indictment for sedition and brought to trial.

They were accused of causing "insubordination in the armed forces"— a violation of the Smith Act of 1940—and generally condemned as "Nazi agitators."

In fact, the defendants had committed but one "crime": They were critical, in some way, shape or form, of President Franklin Delano Roosevelt—and FDR was determined to silence his foes.

In Dennis' judgment: "The political purposes behind the Sedition Trial may be summarized in a few words: The Trial was conceived and staged as a political instrument of propaganda and intimidation against certain ideas and tendencies which are popularly spoken of as isolationism, anti-communism and anti-Semitism.

TRY PEOPLE FOR TALKING

"Washington wanted to try people for having talked against our entering the war, against the Jews and against the communists. There was no law against this sort of talk. So Washington had to try them for conspiring to cause insubordination in the armed forces.

"What the people behind the Trial wanted to have judicially certified to the world was that anti-Semitism is a Nazi idea and that anyone holding this idea is a Nazi who is thereby violating the law through his belief in this idea."

According to Dennis, one of the major forces behind the trial was

the Anti-Defamation League (ADL) of B'nai B'rith, which today operates as an illegally unregistered agent for the state of Israel.

The ADL was deeply engaged in promoting U.S. involvement in what became World War II much as the ADL recently played a major part in pressuring Congress into endorsing President George Bush's war for Israel against Saddam Hussein.

Fortunately for the defendants, a mistrial was declared when the judge hearing the controversial case died unexpectedly.

Despite the effort to silence him, Dennis was undaunted. He continued writing and speaking and published his own colorful, well-reasoned, even highly entertaining account of the sedition trial, entitled *A Trial on Trial.*

This book, which should be "must" reading for all law students interested in First Amendment freedoms, is truly a masterpiece in the arena of legal writing and deserves far more recognition than it has been given.

Beginning in 1946, Dennis began publishing his own private newsletter, *The Appeal to Reason.* Copies of the newsletter are very rare, but those that survive sparkle with Dennis' brilliant and cutting insights into the world around him.

COMMUNISM DEAD

It was during these early years of the Cold War that Dennis himself saw that communism, even then, was dead.

"Communism is a joke and a nuisance to Russia. The communism we hear denounced these days is no menace to us," he wrote.

Dennis suspected—and said so— that the Cold War was being used as an excuse to ultimately bring socialism to America through the expansion of the military.

Writing in *The Appeal to Reason*, Dennis concluded: "The most socialist institution of the state in America today is that of the armed forces. The free market or freedom of contract is out. The members of the armed forces, their dependents and their widows and orphans must be virtual wards of a paternal state."

What was later described as the "military-industrial complex," Dennis asserted, was "the most obvious and practical way imaginable to convert America to a totalitarian socialist basis."

"Most people," wrote Dennis, "still think that the essence of socialism is a shift from private to public ownership, greater equalization of wealth and income and certain so-called economic reforms.

"They are all wrong," he concluded. "State planning and control of the economy, with enough spending of government- or bank-created money to maintain full employment—that is now the essence of socialism in action."

Throughout the early years of the Cold War, Dennis continued to be amazed at the stupidity of American conservatives who were being taken in by the Establishment.

In fact, in Dennis' judgment, the reason why internationalist Democratic President Harry Truman was able to defeat his internationalist Republican challenger Thomas Dewey in 1948 was because Dewey would smirk in agreement with Truman's foreign policy and nod, "Me, too."

This to the dismay of nationalists in the GOP who were unconvinced that America should be engaged in brush-fire wars in Europe and Asia all in the name of "fighting communism."

Dennis pointed out that Truman's strategy amounted to this: "No critics. No foes. No politics. Rally round the flag, boys."

(This strategy, of course, was used by President George Bush in his drive to force American men and women to fight Israel's war against Saddam Hussein.)

SPICE IT UP

"There is nothing you can't put over on American conservatives if you spice it with war and anti-Red talk," wrote Dennis. "They fall, like the suckers they are, for this kind of feature."

Of the Korean War in the Far East, Dennis called for unilateral U.S. withdrawal. The United States, he said, could never win. It was a foreign dispute—a civil war.

"How many American graves in Asia and how much austerity in America," he asked, "[would it take] to generate opinion and popular demand for calling off America's crusade?"

Although Dennis still believed in what he called "good, old-fashioned American neutrality," he recognized that it was expedient for many people "to whoop it up for the lost cause of one's countrymen and personally disastrous to advocate its abandonment.

"When people have been sold the idea of committing suicide," he concluded sardonically, "the only safe course to follow is to help them do it."

'INDOCHINA BECKONING'

In 1950, well before Americans ever dreamed that their sons and

daughters would be slaughtered in Vietnam, Dennis saw what was afoot when President Truman sent aid to French forces there.

"Indochina," he wrote, "is now beckoning thousands of Americans to fresh-dug graves." Unfortunately, his prophecy proved right.

In his last book, *Operational Thinking For Survival*, Dennis conclusively demonstrates it was only World War II—not FDR's New Deal—that brought America and the world out of the Great Depression of the 1930s.

"To end deflation and start 'reflation,' it took war, just war; first, the buildup, which was in the opening phase more psychological than economic, and finally, the real thing," Dennis wrote. And he added:

"To spend a nation out of a depression or to keep a nation spending enough to maintain full employment, and thus to avoid a downfall into a postwar depression like that of 1929-39, it takes war as a dynamic and a rationalizer.

"President Roosevelt, after four years in office and his re-election in 1936, was unable to stop an oncoming recession in 1937 simply because, unlike the ruling powers in Germany, Russia, Italy and Japan, he lacked the dynamic of war. Then in the last quarter of 1937 he began to move toward war as the solution of all America's underconsumption problems."

Instead of war, Dennis felt the American people, united behind a strong national leadership committed to economic growth and full employment, could achieve prosperity.

In failing health during his later years, Dennis put out his newsletter on an occasional basis. Dennis died in Spring Valley, New York in 1977 at age 84. His memory has been preserved by revisionist historians who revere his sage words of wisdom. Dennis deserves to be remembered by those who are working to effect the populist revolution that he foresaw.

Col. Charles A. Lindbergh, the beloved and heroic aviator, exemplifies, in many ways, what populism and nationalism is all about.

Chapter XX
Charles A. Lindbergh
America First and Always

According to Gallup and all other public polls, 90 percent of the American people agreed with Charles Lindbergh that the U.S. should not intervene in the European struggle that grew into World War II. Contrived war hysteria, however, brought this nation into the war. History has vindicated Lindbergh. But will we learn the lesson of history?

Charles Augustus Lindbergh, "the last hero," was a unique unprecedented and since-unmatched embodiment of America's authentic political heritage, populism.

"Lucky Lindy" was, in fact, the product, heir, and last exemplar of a populist tradition established in 1849, when his grandfather was first elected to the Swedish Parliament, and continued by his father in the U.S. Congress.

The integrity of this tradition, maintained through three generations, is unparalleled in American history. Among them, the Lindberghs forcefully and eloquently articulated every facet of populist philosophy—and all suffered grievously for their courage.

But the apogee of the Lindbergh dynasty, and its populist creed, was reached by the "Lone Eagle" himself, one of the most selfless, perceptive, courageous, dynamic, and personally attractive heroes in the American pantheon.

A true populist paragon, Lindbergh—from his role in the America First movement, through his championing of farmers and other working people over bankers and other privileged interests, to his cherishing of racial differences, integrity, and survival—personified the gracious, personable, and grand ethic inherent in leaders adhering to populism.

LINDY FAVORED FARMERS, WORKMEN

"I say to you what my father said a quarter of a century ago," he told an America First rally in Minneapolis on May 9, 1941, at the height of the struggle to keep the U.S. out of another European war.

(Lindbergh's father, Rep. Charles August Lindbergh, was a great populist in his own right, and fought hard against President Woodrow Wilson's maneuvering to embroil the U.S. in wars with Mexico and in Europe.)

"The future of American democracy depends on your ability to govern our own country. It rests in the character of our own people in the welfare of our farmers and our workmen.

"What happens in Europe is of little importance compared with what happens in our own land.

"It is far more important to have farms without mortgages, workmen with their own homes, and young people who can afford families, than it is for us to crusade abroad for freedoms that are tottering in our own country."

War, Lindbergh realized (as far too few Americans then did or now do), is the single most important influence pushing the U.S. to socialism.

"Life as we know it today would be a thing of the past," Lindbergh warned, should war agitators succeed in transforming the U.S. "into a military nation that exceeds Germany in regimentation."

'LONE EAGLE' PUT U.S. FIRST

"Let us look to our own defenses and to our own character," Lindbergh urged. "If we do not attend to them, nothing can save us."

Lindbergh's role in the America First movement, however great an impact it had on his life, and however important to his populist philosophy, formed but one part of each.

The America First Committee only existed for about 18 months, from mid-1940 until it disbanded, in the interest of national unity, after Pearl Harbor.

Nevertheless, during its brief existence, it drew nearly a million Americans (membership jumped from 300,000 to 800,000 after Lindbergh joined in the spring of 1941)—of all political persuasions—into the struggle to put America first.

Lindbergh valued the diversity of America First, realizing that politics is "a luxury" which cannot be allowed to stand in the way of America's survival as a sovereign nation.

He perceived, however, that in such coalitions "the brilliant and more theoretical mind of the liberal is apt to collide with the steadier and more practical mind of the conservative."

UNITE FOR AMERICA

Nevertheless, Lindbergh preferred coalition building because, "The conservative can follow up and consolidate the successes of the liberal, while the liberal can fall back on the conservative's position after his failures.

"Each needs the other for success, and possibly even for survival," Lindbergh wrote in his diary, perceiving that patriots must unite to preserve America.

Lindbergh, of course, drew a clear distinction between sincere liberals and Marxists, whose dubious "support," he wrote, he was glad to be rid of when the communists switched from opposing U.S. intervention in the European war to frantically demanding it.

(Communists broke with America First, and pushed for war mobilization and intervention, as soon as German armies invaded the Soviet Union.)

Lindbergh's role in the struggle to prevent the U.S. from being maneuvered into the European war is the subject of an excellent revisionist history: *Charles Lindbergh and the Battle Against American Intervention in World War II*, by Wayne S. Cole.

The book, as its title implies, deals only with a few years of the public life of one of the most admired public men of the century. Its objectiveness, further, distinguished it from other more comprehensive biographies of the aviator, in which the biographers' disdain for Lindbergh's role in America First is excruciatingly evident.

LINDBERGH APPALLED AT GIS' CONDUCT

Lindbergh's *Wartime Journals* also provide invaluable insights into his philosophy.

The *Journals*, incidentally, specifically the final two months of entries—May, June, 1945—are filled with enlightening passages about the orgy of raping and looting indulged in by American and other Allied troops after the German surrender.

Lindbergh wrote he was "disgusted with" American conduct, abuse of German prisoners, the flaunting of foodstuffs in front of starving children, and numerous other offenses, a description of

which may prompt Americans to revise their stereotype of themselves as courageous liberators, and of the Germans as "Huns."

"To destroy and loot is considered entirely proper and the right thing to do as far as the GI is concerned . . . the word 'liberate' is used in an entirely different sense over here (in Germany) than back at home.

"At home our papers carry articles about how we 'liberate' oppressed countries and people. Here, our soldiers use the term 'liberate' to describe the method of obtaining loot . . . a soldier who rapes a German woman has 'liberated' her . . .

"I feel ashamed of myself, of my people, as I eat and watch those children . . . what right have we to stuff ourselves while they look on—well-fed men eating, leaving unwanted food on plates, while hungry children look on . . . regulations prevent giving it (any food) to them . . .

"What right have we to damn the Nazi and the Jap while we carry on with such callousness and hatred in our hearts . . . we in America are supposed to stand for different things.

". . . It was required that a list of the occupants of every building, together with their ages, be posted outside, on the door . . . the . . . soldiers, drunk at night, would go from door to door until they found the girl's names listed of any age they wished to rape . . . most of the women . . . show in their faces they have gone through hell," Lindbergh wrote, appalled, while in Germany during those months.

Lindbergh's sincere compassion, and lack of any bitterness whatsoever, has not been extensively commented on, yet both qualities formed integral parts of his way of life.

These two qualities surface as well in his genuine appreciation of racial differences.

VALUED RACES

"I think race is an important and valuable quality," he once wrote. "Our world would be a much poorer place to live on if its various races did not exist.

"A man should be proud of his race . . . I certainly am. I would like to see racial pride encouraged . . . in my opinion, we should encourage racial differences . . . "

Nevertheless, Lindbergh "felt no antipathy toward red, yellow, black, or brown," believing "that each race must protect its security territorially."

But, he warned, "for Americans the doctrine of universal equality is a doctrine of death," and the greatest threat to America is the infiltration of "alien blood."

Lindbergh respected racial differences without rancor, expressing admiration for East Africa's Masai tribe and contributing much time, energy, and his own prestige to preserving primitive tribes "discovered" in the Philippines in the early 1970s.

He held a dim view of Black rioting in this country, however: "I will never forget the shock of seeing a riot zone in our nation's capital . . . block after block with window-shattered and fire-gutted buildings, like a bombed city. I could hardly believe my eyes."

PERCEIVED CAPITALISTIC THREAT

Lindbergh's understanding of the malignant nature of high finance paralleled that of his father, who had been very active combating "the money trust."

Lindbergh accused "capitalists" of being first among "the war agitators."

It was "unfortunate but true," he said, that there are interests in America who would rather lose American lives than their own dollars.

Lindbergh also criticized the attitude of British capitalists during the war: "The British (are) trading as hard as ever," he wrote in October, 1941, "and were very hesitant about letting Pan American (World Airways) ferry military planes across Africa lest the company take opportunity to try for commercial concession on that route!

"Much as they may need the planes for their fighting forces, the (English) can still take time out to make a good trade."

Lindbergh's motivation in keeping his "Wartime Journals" between March, 1938 and June, 1945, was his fervent concern for historical truth, as opposed to the "government by subterfuge" practiced by President Franklin Roosevelt.

It was this same concern for truth that led him to urge Harry Elmer Barnes to author a revisionist history of the true causes of World War II, and an authoritative account of the noninterventionist case before Pearl Harbor; Lindbergh wrote several letters to Henry Ford urging the auto magnate to fund Barnes' book.

(The late Harry Elmer Barnes, until his death in 1966, was considered the dean of revisionist historians; he was the author of, among other things, *History of Western Civilization* and *An Intellectual and Cultural History of the Western World.*)

POPULISM DEMANDS INTEGRITY

"Democracy is gone from a nation when its people are no longer informed of the fundamental policies and intentions of their government," he wrote, in what would have been a speech before an America First rally on December 12, 1941.

"Freedom is a travesty among men who have been forced into war by a president they elected because he promised peace," he wrote.

"Freedom and democracy cannot long exist without a third quality, a quality called integrity. It is a quality whose absence is alarming in our government today.

"Without integrity, freedom and democracy will become only politicians' nicknames for an American totalitarian state."

Lindbergh charged again FDR was guilty of conducting "government by subterfuge."

"Subterfuge marked every step we made 'short of war' (FDR's favorite expression for softening up the public for war mobilization was that each of his moves was a 'step short of war'), and it now marks every step we are making 'short of' a dictatorial system in America.

WAR FEVER THREATENS LIBERTY

"Our nation has been led to war with promises of peace. It is now being led toward dictatorship with promises of democracy."

Lindbergh had realized war is the most powerful pressure for socialism and regimentation; he underestimated, however, how easily our Constitutional rights and liberties can be undermined by orchestrated war hysteria.

Thus, an American Legion commander (of all people) in Oklahoma City on August 26, 1941—more than three months before Pearl Harbor(!)—could flatly declare "the time for freedom of speech is past" in "justifying" for the city council his contention that Lindbergh should be barred from speaking in the city. The council agreed the Constitution was dead, and unanimously voted to rescind permission for Lindbergh to use the municipal auditorium.

One anecdote, however, scarcely conveys the alarmingly rapid decline in Constitutional safeguards throughout 1940 and 1941. In wartime, at least, suppression of Constitutional liberties can be explained away—although rarely justified—by alleged "emergency" conditions. America was not at war until December 8, 1941, but the

hair-raising attacks on Lindbergh and other American Firsters by the Roosevelt administration and other war plotters long predated Pearl Harbor (and even FDR's two-month advance warning of that attack).

LINDBERGH VINDICATED

Still more ominous than FDR's collusion with the interventionist media (including the motion picture industry) to disseminate war propaganda was the ugliness his actions elicited in a substantial proportion of the public.

Lindbergh, for example, was threatened with the kidnapping and murder of his surviving children if he did not recant his anti-interventionist views.

But Lindy outlived even his most vicious critics, and today has been largely vindicated, although the "court historians" of the Establishment persist in rear-guard action against everyone who has ever put America first.

Lindbergh's *Autobiography of Values* amazingly demonstrated still further intellectual growth in a man already remarkable for his engineering and scientific accomplishments.

Not an autobiography in the strictest sense, the work is a rambling, keenly thoughtful appraisal of not only his life, but the course and meaning of not just modern civilization, but primitive life as well.

The book also indicates Lindbergh's final analysis of the true threat posed by monopoly capitalists: the loss of man's earthy inheritance through wanton exploitation for profit.

Lindbergh became a committed conservationist in the last years of his life, often criticizing the despoiling of the environment. It was during these years he was active in the Private Association for National Minorities, a group dedicated to preserving the threatened minority tribes in the Philippines.

Lindbergh also had the last word; the introduction to his *Wartime Journals*, although containing pessimistic passages, holds out hope that if Americans understand the issues and conditions of the past, we can triumph in the present and the future.

Mayor Frank Rizzo, Philadelphia's colorful policeman-turned-politician, was one of America's best-known modern-day populists.

Chapter XXI
Frank L. Rizzo (1920-1991)
"The Cisco Kid"

The tough-talking son of immigrants, Frank Rizzo rose from street cop to mayor of Philadelphia and became a nationally-known figure in the process. For nearly thirty years, Rizzo dominated Philadelphia politics, but he couldn't have succeeded as he did without the grass-roots populist base that brought him fame and power. Frank Rizzo is one of the few modern-day politicians who truly understood the meaning of "populism."

The sudden death—on July 16, 1991—of Philadelphia's tough-talking former Mayor Frank Rizzo removed from the scene one of the most colorful populist political figures of our modern era.

According to Murray Dubin, a Philadelphia journalist: "People shouted his name—often 'Frank'— never disrespectfully, but familiarly, like hailing an old neighbor. He wasn't greeted. He was embraced.

"People wanted to touch him, to see if he knew Uncle Phil from Ninth and Shunk or remembered when he arrested them.

"People wanted their picture taken with him. It was like posing with John Wayne. Or that other Frank—Sinatra. Youngsters swarmed over him like the ice cream man."

Rizzo was a populist if ever there was one. This streetwise former policeman maybe never read a philosophical exposition of what populism is all about, but Rizzo understood populism perhaps better than any of his contemporaries. He demonstrated that in his words and in his deeds.

There won't be another populist politician like Frank Rizzo in a long, long time—and that's America's loss. It's Philadelphia's loss, in particular. There, people treated Rizzo's passing like a death in the family.

BEAR OF A MAN

The 70-year-old Rizzo died of a massive heart attack in the midst of his bid to return to the Philadelphia mayor's office.

A bear of a man—standing 6 feet 2 and weighing in at 250 pounds—Rizzo was larger than life and a winner to the end. His death marked the end of a unique career. Even his critics—and he had quite a few—had to admit Rizzo was a singular figure with few rivals. What an interesting personality he was.

The son of Italian immigrants, Rizzo was born in Philadelphia on October 23, 1920. After quitting high school and later serving a stint in the Navy, Rizzo joined the Philadelphia police force in 1943, following in his father's footsteps.

In the early 1950s Rizzo earned the name "the Cisco Kid" in commemoration of his bravery on the tough streets of the City of Brotherly Love. Rizzo was highly regarded by his fellow police officers and by the public at large. The young cop was making a name for himself.

From 1959 onward, Rizzo moved up rapidly in the Philadelphia police force. He was promoted to inspector, deputy police commissioner and then commissioner.

SHOTGUN IN HAND

His high rank, however, didn't keep Rizzo off the streets. One officer remembers how Rizzo, sawed-off shotgun in hand, joined him prowling the back alleys of the Philadelphia ghetto looking for the killer of a police officer. Rizzo could have been ensconced in his office at police headquarters—he was then second in command. Instead, he was in the thick of the action.

Others remember when then-top cop Rizzo left an exclusive banquet in a tuxedo, with a nightstick tucked into his cummerbund. He was on his way to join his officers on the street in quelling a public disturbance.

Rizzo once said that his officers were so tough "we could invade Cuba and win."

Fortunately for Fidel Castro, Rizzo never had the opportunity to prove his convictions.

During the turmoil of the race riots of the 1960s, Philadelphia didn't burn. That was the accomplishment of Frank Rizzo. When so-called civil rights leaders threatened disorder, Rizzo said: "Force will be met with force."

The people of Philadelphia remembered that in 1971 when Rizzo

resigned as police commissioner to run for mayor of Philadelphia on the Democratic ticket.

BRUISING CAMPAIGN

"I can't solve all the ills of the city, but I'll really work them over," he said. Despite a bruising campaign, Rizzo was elected.

Practically the entire liberal Democratic Establishment turned out during the 1971 primary to oppose Rizzo and to support his liberal challenger.

Among the big names who came to Philadelphia to try to stop Rizzo dead in his tracks: Sens. Edward M. Kennedy (D-Mass.); George McGovern (D-S.D.), Philip Hart (D-Mich.) and John V. Tunney (D-Calif.). They lost. Rizzo won.

By then an almost legendary folk hero in Philadelphia, Rizzo was becoming a national figure. Even Republican President Richard Nixon came to Philadelphia in 1972 seeking Rizzo's endorsement.

The Democratic mayor endorsed Nixon over the president's Democratic challenger, ultraliberal South Dakota Sen. George McGovern. McGovern was walloped in one of the biggest landslides in American history.

After the election, Rizzo said: "This might have been our country's most important presidential election. You can believe me that this election showed that the pendulum has swung across this country, and the people of America have now gone on record as saying they have had it with the liberals and radicals. The liberals and radicals are out of business."

NEVER PULLED PUNCHES

Rizzo never pulled any punches. He said he was against forced school busing for racial integration, affirmative action and racial quotas. He meant it. His critics called him a racist, but Rizzo said in his own inimitable fashion: "When they throw garbage like that racist bull on me—that's not me. That upsets me. I like all people. I put my life on the line for all people."

Of racial quotas, Rizzo remarked: "I'm against quotas. When I was police commissioner, we promoted 600 Black officers, not because they were Black but because they were good cops and deserved their promotions.

"My father came to this country after spending 40 days in the hold of a ship. He got off at Ellis Island with a paper bag holding a change

of underwear, a piece of bread and a hunk of cheese. He was a number, a quota number, and I say we don't need quotas in this country."

Although the liberal Establishment tried to defeat Rizzo for renomination—and then for re-election—in 1975, they failed. Rizzo won the general election with a near landslide—57 percent of the vote.

"You know why the liberals are against him?" said one of his supporters. "They resent that a first-generation Italian-American who was a high-school dropout and former cop is running Philadelphia. They don't like it so they compare him to Benito Mussolini and Father Charles Coughlin and Joe McCarthy, and then they have the chutzpah, the gall, the brass to say he is trading on fear."

When his second term came to a close, Rizzo sought to change the city charter to make it possible to run for a third term, but his effort failed.

UNSTOPPABLE

His liberal critics said that Rizzo's day in the sun was over, but the fact is that even many of the mayor's longtime supporters were hesitant to change the city charter—even if it meant keeping Rizzo from winning a third consecutive term.

That didn't stop Rizzo, however. In 1983 he once again sought the Democratic Party's mayoral nomination. He narrowly lost a bitter primary campaign to a Black candidate, W. Wilson Goode, who parlayed the Black bloc vote to victory.

Many "Rizzo Democrats" had since gone Republican, and Black voters had become increasingly influential in the Democratic Party of Philadelphia. This accounted for Rizzo's razor-thin loss. His political career was far from over.

Recognizing political reality as it was, the longtime Democrat (who, early in his life, had actually been a registered Republican) rejoined the Republican Party.

Republican leaders who saw Rizzo as the GOP's one hope for regaining the mayor's office drafted him in 1987 to be their candidate for the top job once again. Rizzo lost again to Goode (the Democrat) by another razor-thin margin.

Undaunted, Rizzo remained active in public affairs, even hosting a popular radio call-in talk program on a Philadelphia station.

Mayor Goode, however, was becoming known as "Mayor Bad." The city of Philadelphia was on the economic skids, crime was on the increase, and even some of Rizzo's former critics were looking back fondly on Rizzo's days at city hall.

Some of his former opponents even went so far as to say that Rizzo was not as bad as they might have thought to begin with.

CAME OUT SWINGING

However, when Rizzo announced in February of 1991 that he was once again running for mayor on the Republican ticket, the GOP party bosses (in league with liberal Republican Sen. Arlen Specter) threw their support behind Philly's Republican District Attorney Ron Castille.

Rizzo came out swinging; and despite the polls that said he couldn't win, the former mayor narrowly defeated Castille in the May 21 primary. Rizzo moved on, confident of a general election victory.

"Tell your friends that Frank Rizzo is back," Rizzo said, "and so is Philadelphia."

Although his opponents kept saying publicly that "Rizzo can't win," privately they were saying otherwise.

However, on July 16, Rizzo died of a massive heart attack shortly after meeting with Black community leaders.

Even the *Philadelphia Inquirer* was moved to describe Rizzo, in blazing headlines, as "a charismatic, mesmerizing figure who had a gigantic personality."

No wonder, then, his campaign posters read simply: "Frank—1991." Everybody knew who "Frank" was.

According to the *Inquirer*: "There was, ultimately, something fitting about how this man finally fell. He was not wasting away in retirement—he was at his campaign headquarters. He came crashing down like a giant tree falling in the forest, wreaking havoc across the city's political landscape.

"Frank Rizzo's supporters can take solace as well that he went out a winner. In the end, only death could deny him the hope of taking office again as mayor."

Frank Rizzo has been the subject of three books, but the best and most complete and most balanced and most recent (published after Rizzo's death) is S. A. Paolantonio's Frank Rizzo: The Last Big Man in Big City America.

This 1896 cartoon depicted populist Congressman William Jennings Bryan accepting the concurrent presidential nominations of the Democratic, Populist, and Free Silver parties, illustrating the multi-partisan nature of the populist and nationalist philosophy.

Chapter XXII
Other Populists and Nationalists
Americans True

The primary subjects of this volume exemplify the American tradition of free debate on all issues of public policy. The leaders selected, however, number only a handful of the many statesmen, scholars, and organizers who contributed to the development of America's populist traditions. There are a number of other important populists whose careers deserve mention in these pages.

THEODORE G. BILBO (1877-1946)

The son of pioneer Mississippians, Theodore G. Bilbo was educated at the University of Michigan and Vanderbilt University. From 1907, when he was first elected to the state legislature until his death in 1946, the people of his native state honored him with their ballots as they did no other son—electing him lieutenant-governor, twice governor, and a third term in the United States Senate, which he was unable to serve due to his untimely death.

Throughout his political career, Theodore Bilbo was a populist exponent of the cause of the common producers of society, especially the farmers. His first term as governor of Mississippi saw 36 solid pieces of populist legislation enacted by the state.

He is perhaps best remembered for his honest, open, if occasionally intemperate stand for the racial integrity of all races with emphasis on his own White race.

His book, *Take Your Choice: Separation or Mongrelization*, first published in 1947, is a classic in its field.

On its cover, Bilbo declared "This book is an S.O.S. call to every White man and White woman, not only within the U.S.A., but also throughout the rest of the world. It is also a warning to every thinking non-European who has any respect for his racial integrity."

Because Senator Bilbo could not predict the overhauling of our immigration laws in 1965, the influx of millions and millions of non-White aliens across our borders, along with a low birth rate of White people in the midst of a colored population explosion, together with a torrent of communist and establishment propaganda aimed at destroying racial values, he actually understated the case.

Senator Bilbo's solution to the Black problem was the same as the great Black Moses, Marcus Garvey, and many American statesmen including Abraham Lincoln: the voluntary colonization of American Blacks in their African homeland.

Toward this end, Bilbo drafted and introduced the "Greater Liberia Bill," complete with the petition signatures endorsement of two and a half million American Blacks on April 24, 1939.

The Black-run Peace Movement of Ethiopia, which still exists, was instrumental in gathering the signatures. Five hundred thousand more Black people signed afterward.

(Years later, Republican populist Senator William Langer of North Dakota would try again only to have his efforts fall on deaf ears.)

Bilbo was opposed in the South by many of the upper-class, who wished to keep the Negro in economic peonage just as an earlier populist dreamer, Hinton Helper of North Carolina, was driven out by the slave-owning aristocracy.

Zionists, communists, liberals and reactionaries throughout the land hated Bilbo as few men have ever been hated.

WILLIAM E. BORAH (1865-1940)

The people of Idaho were so proud of their "Big Potato" of the Senate—first elected in 1907—that they never considered sending anyone to Washington to take William Borah's place until he died in office in 1940—dean of the Senate.

A native of Illinois, he settled in Boise, Idaho before the turn of the century as a rip-roaring lawyer, described by Clarence Darrow as "the ablest man with whom I ever contended." A lover of the theater, the "Bryanite Republican" never used coffee, tea or tobacco and was a total abstainer from strong drink.

In 1903, Borah lost a bid for the Senate because he would not consent to a "deal with the legislative caucus. "Send me absolutely free, or not at all," Borah told them.

Four years later he toured Idaho with the populist slogan "King

Caucus must go." This time the party leaders could not stop his election. Once he reached the Senate, that strong streak of independence remained for a third of a century, making him, under seven presidents, an imposing light which would carry the name of Borah to world-wide fame.

Borah let nothing stand in the way of his principles, whether they be party, politics or special consideration for his home state.

Over the years, he was called conservative, radical reactionary, bitter isolationist, a fearless individualist, and a champion of the underdog.

As a freshman senator, he was told by the Old Guard Republicans that unless he stopped his advocacy of the eight-hour-a-day labor law, he would receive no patronage. "I don't want any," replied the relentless fighter and silver tongued orator.

A student of Shakespeare, Borah could disarm his most determined opponents by the dramatic force of his words.

The classic eloquence of his famous 1919 speech, which dealt the death blow to the entrance of the United States into the League of Nations, was so powerful that scarcely a member of the Senate or the press could choke back the tears.

Borah was leader of that "little band of willful men" who opposed Woodrow Wilson's internationalist foreign policy.

He served as chairman of the Senate Foreign Relations Committee from 1925 to 1933, opposing all entangling alliances and steadfastly working for a peaceful world. He fought Franklin Roosevelt's efforts to get America into World War II, insisting at the time he died that we were in the war already except that we hadn't, yet, sent over soldiers.

Borah's domestic positions were based on sympathy for "the little man," faith in state governments, and economy in government as well as a dislike of monopoly and corruption. He helped in the establishment of old age pensions and fought the reduction of the gold content of the dollar.

An ardent silverite and critic of trusts, William Borah bolted the Republican Party to support William Jennings Bryan for president, attacking McKinley followers as supporters of the "grinning monopolistic goldbugs of England."

A believer in broad electoral participation, Borah led the fight in the Senate for the direct election of U.S. senators. Concerned with the economic interests of the Northwest, he supported high tariffs.

As a progressive, he voted against the Federal Reserve bill which he felt put too much power in the hands of private bankers. He also voted against confirmation of Louis D. Brandeis to the Supreme Court.

Borah's interest in social reform was tempered by a dislike of bureaucracy and federal centralization. He desired an ideal, 19th-century egalitarian, competitive order. He opposed federal regulatory commissions just as he opposed monopolistic corporations.

He fought American involvement in the World Court, and was resolutely against foreign alliances, preferring freedom of action for the United States.

A magnificent orator, Borah fought FDR's National Recovery Act and his court-packing scheme. He encouraged the presidential nomination of populist congressman Hamilton Fish, Jr., and in the 1930s he was leader of the isolationists in the Senate. He supported the Neutrality Act of 1935 and would have gone further, to categorically forbid Americans to travel on a belligerent vessel.

William Borah died in 1940 while supporting Frank Gannett for the Republican presidential nomination on a program of neutrality and constitutionalism.

WILLIAM JENNINGS BRYAN (1860-1925)

A three-time candidate for president of the United States, William Jennings Bryan, often called the "Peerless Leader" of the Democratic Party, is generally looked upon by historians as one of the greatest of the populist crusaders.

Bryan was born in Illinois in 1860 and educated there, and in 1887 he moved to Nebraska where he became an attorney. From 1891 to 1895 he served in the U.S. House of Representatives, where he advocated the free coinage of silver at a fixed ratio with gold. At one time editor of the *Omaha World-Herald*, Bryan traveled widely lecturing on the money question.

In 1896, Bryan went to Chicago as a delegate to the Democratic National Convention, where he wrote the free-silver plank of the platform. In the debate surrounding this issue, he delivered a dramatic speech, which concluded with the declaration:

"Having behind us the producing masses of this nation and the world, supported by the commercial interests, the laboring interests, and the toilers everywhere, we will answer their [i.e., the bankers'] demand for a gold standard by saying to them: 'You shall

not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold.'"

This speech resulted in his nomination for the presidency, though he was only 36 years old.

In 1900 Bryan was again the Democratic candidate for president. He based his campaign largely on opposition to American annexation of the Philippines. He was defeated for the presidency for the third time this time in 1904 by the conservative William Howard Taft.

In 1901, Bryan founded *The Commoner*, a weekly newspaper which was a forum for his populist views. He particularly opposed the control of government by the wealthy capitalist class.

He was appointed secretary of state by Woodrow Wilson, but resigned in 1915, fearing that Wilson's strong anti-German policy would involve the United States in the European war which he strongly opposed.

Bryan's influence on the Democratic Party was strong until his death in 1925, not least because of his great debate with another noted lawyer of the day, Clarence Darrow, in the trial of John Scopes for teaching evolution in his classes in violation of Tennessee state law. (Bryan, who upheld that law, won the case: Scopes was found guilty and fined $100.)

"The Great Commoner" remains an important figure in American political history, and a hero of modern populists. Appropriately enough, one of America's most dynamic populist radio voices today, Tom Valentine, host of *Radio Free America*, sponsored by Liberty Lobby, the Washington-based populist Institution, is a descendant of the Great Commoner.

JOEL BENNETT "CHAMP" CLARK (1890-1954)

Lawyer, U.S. senator, federal judge, and would-be president of the United States, "Champ" Clark lived the life of a sometimes conservative, sometimes populist, but always patriotic public servant. A Missourian, Clark, like his father before him who had served as speaker of the House, once sought the Democratic presidential nomination. He opposed American participation in the first world war and was a strong advocate of a policy of armed neutrality.

Like most populists, however, young Clark did not hesitate to enlist in the Army when, despite his father's best efforts, the internationalists succeeded in dragging us into the conflict. After being

promoted to full colonel he went on to become one of the founders of the American Legion, serving as chairman of the original organizational meetings in Paris.

Growing up on Capitol Hill he learned early the political ropes. In fact, before his own election to Congress he had read the entire file of the *Congressional Record.*

A true scholar, he wrote in 1932 a very creditable as well as readable biography of the great conservative John Quincy Adams, subtitled "Old Man Eloquent."

"Champ" Clark was appointed to fill an unexpired term in the Senate in 1933. He later defied the famous Pendergast machine among whose favorite candidates was Harry Truman. For the next decade the Truman and Clark factions alternated between open conflict and wary cooperation.

In the Senate, Clark gradually changed from an occasional supporter to a determined opponent of the New Deal. His hostility toward the administration stemmed from his sense of independence, his identification with the "old" Democratic Party, hatred of war, hatred of communism, and a burning belief that Congress, not the president, should make the laws and create the policies of the country. He also opposed Franklin Roosevelt's court-packing scheme.

Clark was a consistent isolationist who worked toward a policy of international neutrality.

He was an advocate of legislation that would eliminate war profits, as well as credit extensions to belligerent nations. He denounced munitions sales for use in civilian bombings, and favored the war referendum.

Clark participated in the Nye Committee investigations into the origins of World War I and claimed he had "irrefutable proof of the influence of the big money lenders in drawing us into the conflict." Harboring presidential ambitions in 1940, he opposed a third term for Roosevelt but wound up giving a last-minute, grudging endorsement of his party's nominee. Internationalists and radical labor groups combined forces to defeat him for re-election in 1944.

IGNATIUS DONNELLY (1831-1901)

Political leader, popular writer, and vice-presidential nominee of the People's (Populist) Party, Ignatius Donnelly was born in Philadelphia in 1831. He later practiced law in Minnesota where he

was elected lieutenant governor at the tender age of 28.

Known as "The Great Apostle of Protest," there was almost no reform that he did not sponsor at one time or another.

Before he threw himself, heart and soul, into populism, drafting the People's Party platform at its Omaha convention in 1892, Donnelly had been a "liberal" Republican, a "Greenbacker", a Granger, and editor of the *Anti-monopolist* and the *Representative*, as well as a U.S. congressman and state senator.

The platform preamble written by Donnelly shook with indignation: "We have witnessed for more than a quarter of a century the struggles of the two great political parties for power and plunder, while grievous wrongs have been inflicted upon suffering people . . . They propose to destroy our homes, lives, and children on the altar of mammon . . . ."

The convention resolved, among other things, in favor of shorter working hours, direct election of U.S. senators, and an initiative and referendum system.

General James B. Weaver of Iowa was the party's nominee. The party ticket polled over a million votes and carried four states while electing many populist congressmen, clearly a credible showing in its first national race.

Donnelly began his prolific literary career when he was past fifty. His love of the bold and controversial guided him into many uncharted areas: from the mysterious origin of Shakespearean plays to a colorful account of *Atlantis: The Antediluvian World.* His most significant and widely read populist novel was *Caesar's Column* published in 1891.

Donnelly's efforts illustrated how voters in Protestant rural America could find common populist political cause with Catholic Americans, working together to better the lot of the average American.

WILLIAM HOPE "COIN" HARVEY (1851-1936)

Born in Buffalo, West Virginia in 1851, Harvey spent his early adulthood as a schoolteacher and studying the law. As an attorney he was practicing in Cleveland by the time he was 21. Drawn by the lure of the West, Harvey headed for Denver where he set up shop in the real estate business and in silver mining.

In 1894 Harvey had returned East and from his new home base in Illinois he issued his famous work, *Coin's Financial School.* The

book's hero, Coin, debates—and defeats in debate—proponents of the international banker-backed gold standard. The little volume sold more than 2 million copies—a gigantic best-seller for its time. (Even today, a book need only sell some 40,000 copies to get on the vaunted *New York Times* best-seller list.)

Harvey was convinced that America's banker-controlled monetary system was the source of the nation's ills and advocated the free coinage of silver. The populist Democratic presidential candidate in 1896, William Jennings Bryan, took up Harvey's battle cry for free silver and made it his chief campaign issue, losing narrowly to Republican William McKinley.

Harvey stayed out of the public limelight for the next several decades, engaging in real estate development. But when the great stock market crash of 1929 sent America into depression, Harvey jumped back into the political arena.

In 1931 he founded the Liberty Party and held its first national convention in the town of Monte Ne in Benton County, Arkansas. Over 700 delegates from some 28 states sent delegates and the 80-year-old Harvey was nominated as its presidential candidate on August 25, 1931. Among the nominating delegates was none other than the famed populist "Alfalfa Bill" Murray of Oklahoma.

The Liberty Party's platform advocated free silver, abolition of taxes and government ownership of banks and utilities. Harvey also urged a two-thirds cut in the presidential salary.

Harvey never expected to win the White House, but he hoped to be the balance of power between Democratic candidate Franklin D. Roosevelt and Republican incumbent Herbert Hoover.

WILLIAM LANGER (1886-1959)

In proportion to its population, no state can match North Dakota in populist sentiment and in producing outstanding populist leaders. William Langer, one of the nation's finest, was born in 1886 on a farm near Everest, in what was then Dakota Territory.

Before earning his B.A. degree from Columbia University, he had already won the coveted Roelker Medal, which is awarded to the most outstanding student. He had been elected president and valedictorian of his class, and been voted "the biggest politician, noisiest student, most popular man, and the one most likely to succeed."

Returning to North Dakota, Langer hung out his law shingle,

and as the state's attorney, he nailed the North Dakota railroads before the U.S. Supreme Court.

This attracted the attention of the grass-roots, populist Non-Partisan League, which helped him win election as state attorney general. In 1919, he helped establish the Bank of North Dakota, a state-operated financial institution still in operation today.

Langer was a leader in the LaFollette-for-President (1912) and later Hiram Johnson-for-President (1916) campaigns. Later he was able to reorganize the fading Non-Partisan League and emerged as the only Republican governor elected in a state which supported Franklin D. Roosevelt for president. Langer was elected U.S. senator in 1940.

On domestic issues, William Langer was a champion of the productive middle class, labor, and civil service employees. He fought against the income tax withholding plan, and he repeatedly challenged the confirmation of presidential appointees.

One of the country's most outspoken congressional champions of America First "isolation" and non-intervention in the tradition of George Washington's Farewell Address, Langer voted against lend-lease, transfer of American ships to Britain, and extension of selective service.

After Pearl Harbor, he joined the rest of Congress in supporting the Declaration of War, but was quick to publicly denounce the infamous Sedition Trial. After the war he would publicly expose the mass raping and starvation campaign against conquered Germany.

(Representative Jeanette Rankin of Montana, who blamed Roosevelt's ultimatum to Japan for the Pearl Harbor attack, was the only member of Congress who voted against our declaration of war on Japan and Germany.)

In 1945, Langer voted against the Bretton Woods Monetary Agreement and in 1946, he opposed a $3,750,000,000 loan to Great Britain. Again in 1947, he fought Greek and Turkish aid.

Refusing to join the "cold war," in which the Soviet Union and the United States confronted each other over the spoils of the Axis defeat, Langer opposed the North Atlantic security pact (NATO) in 1949.

He is probably best known for joining with populist Senator Henrik Shipstead of Minnesota as one of only two senators to perceive the United Nations trap, and voted against ratification of the United Nations Charter. Every "conservative" senator voted for it.

Fortunately for our national sovereignty, before ratifying the UN Charter, the Senate adopted Texas Senator Tom Connally's amend-

ment that barred the so-called International Court of Justice from having jurisdiction over matters which were essentially domestic "as determined by the United States." Later President Eisenhower and President Kennedy would attack this reservation as a "roadblock" to achieving "world peace through world law."

Senator John Bricker's proposed amendment that would have safeguarded Americans' rights under the Constitution through a "backdoor" treaty agreement failed. The Genocide Treaty, ratified in 1986, could be used to muzzle freedom of speech and the press as well as negate other Constitutional rights.

As late as 1951, Langer was voting against universal military training and telegraphing the pastor of the Old North Church in Boston requesting that two lanterns be hung in the belfry to warn Americans of the approaching visit of British Prime Minister Winston Churchill.

Denied state Republican endorsement in 1958, Langer campaigned in the primary as an independent, swept every county and was returned to the Senate for a fourth term. He died in November of the following year after a bitter fight against the confirmation of Lewis L. Strauss as secretary of commerce in the Eisenhower administration.

JOHN L. LEWIS (1880-1960)

Born near Lucas, Iowa, John L. Lewis was the son of a Welsh immigrant coal miner. The turn of the century found him wandering throughout the West, working at various occupations, chiefly mining.

Advancing up through the United Mine Workers' union (UMW), as an advocate of the theory that mass production should be organized on an industrial rather than a craft basis, Lewis helped form, in 1935, the Committee for Industrial Organizations (CIO).

Lewis originally supported President Roosevelt in 1932 and in 1936 but opposed his third term bid in 1940, resigning his CIO presidency upon Roosevelt's re-election, leading the United Mine Workers Union out of the CIO.

UMW strikes in 1935, 1937, 1939 and 1941 brought about a 35-hour week for miners and raised their weekly average earnings from about twenty dollars to thirty dollars. War-time strikes caused the government to seize the mines on several occasions.

Unlike some labor leaders, Lewis was a stanch, independent-minded

foe of internationalism and the push toward war with the Axis. He was a tough opponent of communism, unlike alien-minded labor leaders of the Ben Gold, Harry Bridges, and Walter Reuther stripe. (Reuther once wrote back from the Soviet Union urging his comrades to "carry on the fight for a Soviet America".)

Lewis, unlike many labor leaders in the heyday of communist infiltration, could win the endorsement of populist radio priest Father Charles E. Coughlin and even Robert Watson, president of the National Association of Manufacturers. Watson praised the UMW president above all other labor leaders, saying, "The loyalties of John L. Lewis are to America, first and foremost."

CHARLES A. LINDBERGH, SR. (1859-1924)

Although many Americans are aware of the populist views of Charles A. Lindbergh, Jr., the famed aviator, few know that his father, for whom he was named, was a forthright populist himself. Lindbergh Sr.'s books, *Banking and Currency and the Money Trust* (1913), *Your Country at War* (1917), and *The Economic Pinch* (1923) exposed the menace of the Federal Reserve System and the threat monopoly capitalism poses to the survival of the United States. Plates of his books were seized and destroyed.

As a Republican congressman from Minnesota from 1907-1917, Lindbergh Sr. fought against the caucus system of secret committees, America's entry into World War I and most importantly, the money manipulators whom he referred to as the "invisible government."

Time and time again, the Money Trust conspirators had to revise their plans because of Lindbergh and his associates.

On one occasion, he was offered a bribe of two million dollars and on another occasion, he narrowly escaped an assassination attempt.

Seeing that he could not prevent the "inner circle" from plunging America into war, he stepped down from Congress to run for governor, carrying his cause directly to the people.

His Non-Partisan League supporters were often beaten up and arrested without warrants by howling "patriotic" mobs.

"We must all be foolish and unwise together and fight for our country," the old patriot would say while speaking on behalf of Liberty Bonds and the Red Cross.

Some government officials publicly called for firing squads to suppress peaceful and non-treasonable (as defined by the

Constitution) dissent. Quite in contrast was the Establishment's attitude toward leftist dissent during the fruitless, but profitable for some, no-win adventures against communist aggression in Korea and Vietnam.

The government was comparatively lenient and the national media very understanding of such dissent even when it took the form of bloody violence, sabotage and flag-burning treason.

In the case of American involvement on the side of Zionism in the Mideast, during the war with Iraq, Americans saw how well the media, educational, religious, business and labor, and government establishments can work together to see to it that we all do "our patriotic duty."

Charles Lindbergh, Sr. died while running for the U.S. Senate on the Farmer-Labor ticket, warning us that the harsh Versailles Treaty left the gap open for another war. In that other war his son would follow in his footsteps fighting American intervention.

JACK LONDON (1876-1916)

Born near San Francisco, this famous author received only a grammar school education. After that, London worked as a newspaper delivery boy and a pin setter in a bowling alley.

During these years, he lived in the waterfront district, which he describes in his fine autobiographical novel, *Martin Eden*, which was published in 1909. He cultivated a taste for reading during his youth while he worked as an oyster pirate, a seaman voyaging as far as the Sea of Japan, a sealer, and a hobo tramping through the United States, Canada and Alaska.

After diligent study, he was able to pass the college entrance examination for the University of California but spent only one semester there.

Turning his mind to writing professionally, he got his first taste of real success in 1903 with his classic *The Call Of The Wild*, which won for him world-wide popularity. His total output embraced more than 40 books, many of which were autobiographical in nature. Prolific and impetuous, Jack London wrote much for the popular market that is now forgotten but he left, in his best work, a permanent contribution of powerful stories while reflecting a genuine sympathy with the struggles of the common man.

London joined the youthful American socialist movement, and

some might wonder why he would be included in a bibliography of populism. The truth is that London was a radical, in the American sense rather than the foreign sense, though his works enjoyed a considerable vogue in Soviet Russia.

In the context of American adventure fiction, he was an exponent of the primitive life such as he had experienced in the Alaska gold rush, and he was plainly under the influence of Rudyard Kipling.

He fought, in a very unsocialist and populist manner, for the principle of Asiatic exclusion from the West Coast, and throughout his life, he declared his strong belief in genetic racial differences far deeper than mere skin color.

The most profound influences on Jack London came from the work of Karl Marx, Friedrich Nietzsche and Charles Darwin as well as Kipling.

Much of his writing sprang from his wealth of living the adventurous life, observing the brute force and primitive violence found in the struggle of the individual against overpowering odds.

Unfortunately, Jack London's weakness was an addiction to alcohol, which may have contributed to his tragic decision to end his life in Glen Ellen, California, on November 22, 1916.

LOUIS MCFADDEN (1876-1936)

Louis McFadden was a Republican congressman from Pennsylvania during the days of the Great Depression. He bitterly attacked the governors of the Federal Reserve Board for having caused the greatest panic Americans have ever known.

Both President Hoover and the board, he was convinced, were "conspiring with the international bankers to ruin the country." In debate in the House on May 29, 1933, McFadden claimed that "the Jews" were responsible for repeal of the gold clause. At this time, or somewhat later, he became involved with William Dudley Pelley and his Silver Shirts, although he was probably not an active member.

As a result of McFadden's outspoken populism, the federal and local establishments banded together to defeat him in 1934. A banker himself, McFadden had served continuously for 20 years (1920-1931) as chairman of the powerful House Committee on Banking and Currency.

GERALD P. NYE (1892-1971)

From 1925, when a crusading populist journalist from North Dakota came to take his seat in the Senate as a Republican, until his defeat in 1945, Capitol Hill was host to a "towering intellect." Senator Nye was "the best of them all," wrote America's foremost populist theoretician Lawrence Dennis, "and the closest to understanding what it is all about."

Born in Wisconsin, Nye, as a versatile editor of country weeklies in that state and one of the original LaFollette men, migrated to Fryburg, North Dakota during the boom days, where he endorsed the grass-roots populist Non-Partisan League and was in turn endorsed by it.

In the Senate, Gerald Nye rose to national prominence through his relentless investigations of Big Business which demonstrated, in his own words, the "frightful influence of money upon our political and economic life as a nation."

His famous investigation into the munitions industry, which presented convincing evidence that international arms merchants sought war for profit, propelled the adjective "merchants of death" into the national vocabulary.

As war clouds loomed in Europe, Nye fought for the cause of armed neutrality, winning the admiration of both the so-called "right" and "left." He often spoke at populist rallies held by the America First Committee and Father Coughlin's National Union for Social Justice.

The plutocratic promoters of One World and socialism worked zealously to remove his threatening influence in Washington and finally succeeded in defeating him for re-election.

Nye's prophetic valedictory to the Senate in 1944 is a masterpiece of statecraft. Although Nye disagreed with many policies advocated by the big money-oriented "conservative" leadership of his own Republican Party, he could not bring himself to become a Roosevelt Democrat. Instead, he ran for reelection to the Senate in 1936 as an Independent. He was finally defeated six years later and retired to become honorary chairman of the populist National Citizens Political Action Committee.

JOHN E. RANKIN (1882-1960)

"Rankin is the man of the hour and it is men of his calibre, his ability, and stature who will rally to their support other real

Americans and save our nation from the menacing danger of Communism and un-American control of the nation."

Thus proclaimed former California populist Republican Congressman, John H. Hoeppel, in a 1946 edition of his crusading journal *National Defense*. At the time, John Elliott Rankin, Mississippi Democrat, was acting chairman of the House Committee on Un-American Activities.

The committee had been the brainchild of a Russian-born liberal congressman from New York by the name of Sam Dickstein to investigate "un-American" activities. This, to Dickstein, meant populists and nationalists who were crusading for America first.

Rankin opposed the creation of the committee until he was assured that it would be headed up by Texas populist Democratic Rep. Martin Dies, instead of its creator, New Dealer Dickstein.

An expert at parliamentary procedure, Rankin was able, on the opening day of the new Congress of 1945, to not only save the old Dies Committee but when the House had adjourned, to its own astonishment, it had created a permanent committee on un-American activities.

"I caught them flat-footed and flat-headed," the aging Mississippian rejoiced. With the defeat of fascism abroad, the committee would, now, devote itself almost full time to investigating communists and fellow-travelers, turning Dickstein's dream into Dickstein's nightmare.

Congressman Rankin saw clearly the tie-in between Zionism, International Finance, and Marxism as few men in public life ever have or dared say so.

In fact Rankin once introduced legislation that would have outlawed the Anti-Defamation League (ADL) of B'nai B'rith. The ADL, ostensibly established to fight "anti-semitism," functioned then—as well as today—as a private spy agency. (And following the establishment of the state of Israel in 1948, the ADL assumed service as a foreign intelligence and propaganda arm of Israel's secret service, the Mossad.)

Though a proponent of military preparedness and a supporter of the war effort after Pearl Harbor, more than once Rankin tried to convince the House that the time was ripe for a negotiated peace between England and Germany.

In June, 1941 he told the House: "Wall Street and a little group of our international Jewish brethren are still attempting to harass

the president and the Congress of the United States into plunging us into the European war, unprepared. These international bankers are so afraid that this peace movement might take root before they can get us into it that, yesterday, they held a rally on Wall Street and made a plea to that effect."

Pro-Soviet congressman Michael Edelstein of New York immediately jumped on his feet to compare Rankin's mention of "international Jewish brethren" to the words of Hitler—then left and dropped dead from a heart attack.

Denouncing the 1944 indictment of so-called seditionists, Rankin told the House reporters: "Read this indictment . . . and ask yourself if the White Gentiles of this country have no rights left that the Department of Justice is bound to respect."

Despite his stanch nationalism and pro-constitutional government stand, not to mention his opposition to forced unionism and forced racial mingling, Rankin's congressional record was such in 1937 that *The Saturday Evening Post* described the Mississippi populist as a "veteran liberal."

After years of denouncing high electric rates and the power trust, he was co-author, with Senator George Norris (R-Idaho), of the Tennessee Valley Authority.

As the New Deal progressed, however, he warned that "if not checked it would wreck the Republic, wipe out the Constitution, destroy our form of government, set up a totalitarian regime, eliminate private enterprise, regiment our people indefinitely, and pile upon their backs a burden of expenditures that no nation on Earth could bear."

Rankin served in Congress from 1921 to 1947. As chairman of the House Committee on Veterans' Legislation, he was instrumental in establishing a G.I. Bill of Rights and veteran's hospitals throughout the country.

ROBERT RICE REYNOLDS (1884-1963)

At a time when other senators were snobbishly ostracizing Huey Long, Senator Robert R. Reynolds, Democrat from North Carolina, was proud to be his friend. Gregarious and convivial, he adopted Long's manners and style of oratory as his own, and was nicknamed the "Tarheel Toreador," filling the *Congressional Record* with "turgid pages on his favorite subjects—himself, his travels, and his slickness."

As the most widely traveled man in Congress, he had been around the world perhaps eight times and chatted earnestly with half the statesmen of Europe and had authored two travel books entitled, respectively,*Wanderlust* and *Gypsy Trails*.

When Mussolini seized Albania, Senator Reynolds was able, to the astonishment of his colleagues, to note, offhand, that Albania had been sold to Italy by King Zog I a decade before.

Like the Kingfish before him, by 1940, Reynolds was getting more mail, telephone calls and visitors than any of his fellow legislators. He was also dubbed "The Duce of the Senate Haranguers."

In 1938, the Senate pages voted him their favorite Senator. While Drew Pearson's Washington Merry-Go-Round was smearing him as the "Tarheel Fuhrer," folks back home affectionately referred to him as "Our Bob."

Robert Reynolds began sticking his neck out young. Leaving home at the age of twelve, footloose-and fancy-free, he was first a barker for a carnival, then an actor, then the proprietor of an ice-skating rink.

While earning a law degree at the University of North Carolina, he captained the varsity track team and was a star football player.

A colorful campaigner, he had championed enough mountaineers before the bar, without fees, to be recognized everywhere as "Little Father of the Poor," so when he challenged a veteran incumbent for a Senate seat in 1938, he was overwhelmingly elected.

After a 1935 call at the estate of populist newspaper magnate William Randolph Hearst, Reynolds began crusading against the "alien menace," internal subversion, Wall Street, and the perils of internationalism.

"The millions of foreigners who are about to begin the rape of this country should be deported or at least fingerprinted," Reynolds said. After a visit to Germany in 1938, Reynolds declared that "unquestionably, the Germans have made a tremendous and phenomenal progress and have done a great deal for their people." Later he would argue for General Franco's cause in Spain.

As the New Dealers, which he had now deserted, quietly prepared for the war they were so anxious to launch, Reynolds noted, among other things, that "the squirrel hunters of North Carolina and Kentucky can keep Hitler or anyone else off until the Marines arrive and the situation is well in hand," but he went ahead and voted for Roosevelt's conscription bill anyway.

"Those who would picture me as anything other than the protector of the nation from 'isms'—all kinds of 'isms—Hitler's and Mussolini's included," he said, "were being grossly libelous."

Early in 1939, seeing war clouds looming ahead, as a result of "Wall Street-induced depression," and alien agitation, Senator Reynolds announced the founding of the Vindicators, a "mass movement of Americans" to "discuss Americanism."

It would operate as a chain of patriotic societies without dues, contributions or salaries. Its official organ was *The Vindicator*. Its flag was the famous coiled rattler on a yellow background emblazoned with the legendary motto "Don't tread on me." Slogans were "America First," "America for Americans" and "Crush the Enemies of America."

There were warnings about foreign propaganda aimed at drawing the U.S. into the war. Communism was the most menacing enemy America had to contend with. Appeals were made "regardless of race, creed or politics," but the orientation was definitely for America first. As chairman of the Senate's important military affairs committee, he worked tirelessly to keep us out of Roosevelt's war.

After he refused to run for re-election, Reynolds devoted his time to building up his American Nationalist Party, and similar enterprises. He told his followers that the issue in 1948 would be "nationalism versus internationalism" and optimistically predicted that Nye, Wheeler, Lindbergh Sr., and Fish would make a comeback.

Unfortunately for America, the old patriarch of patriotism was wrong. What emerged after World War II as the "right-wing" opposition to New Deal Globalism was not the nationalism Robert Reynolds understood, but the free trading, internationalist "alternative" that patriots are presented with today.

HENRIK SHIPSTEAD (1881-1960)

Senator from Minnesota for four terms, Henrik Shipstead won his Senate seat as a candidate of the Populist Farmer-Labor Party over the powerful incumbent, Frank B. Kellogg, one of the foremost internationalists of the day.

Shipstead went to the Senate on the Farmer-Labor ticket three times and a fourth as a Republican. Although proudly independent, he regularly aligned himself on both domestic and foreign policy issues with other Western progressives—the so-called "Sons of the Wild Jackasses" who spoke up for rural and small-town America.

He opposed concentrating more power in the hands of Big Government and Big Business. He wanted to limit American defense commitments to the Western Hemisphere.

Early in his career, he opposed United States entry into the World Court or League of Nations and still later he was one of two senators who voted to stay out of the United Nations, fellow populist William Langer being the other. It is interesting to note that all so-called conservatives voted for the United Nations Charter. Shipstead was defeated for re-election in 1946.

BENJAMIN TILLMAN (1847-1918)

One of the South's greatest and most colorful politicians who began as a back country farmer in South Carolina, Tillman exploited discontent with the ruling planter aristocracy to make himself governor of his state and later a U.S. senator.

Tillman earned the nickname "Pitchfork Ben" when he threatened, if elected senator, to stick President Grover Cleveland with a pitchfork.

He was born in time to get in on the tail end of the Civil War and to assist in overthrowing Carpetbagger-Negro rule in his home state. The economic effects of the war and the persistence of caste lines put a widening gulf between the aristocrats of the seaboard plain and the back country poor Whites of the mountains.

Since the end of Reconstruction, the big plantation owners, using Black votes, as the Carpetbaggers once had, resumed their oligarchic rule of the state. In 1890, after the most bitter campaign in South Carolina history, Tillman—with the support of the common people—won the governorship.

He played a prominent role in the state's constitutional convention of 1895, which set property and educational qualifications for voting, thus prevent most blacks from voting. Though a "populist" in the broad meaning of the term, Tillman clashed with many of the regular members of the People's Party over this issue.

By now a national figure, Tillman was elected to the U.S. Senate four times and was able to dominate politics in South Carolina for two decades.

He hated conservative Republicans and conservative Democrats alike, and his years in the Senate were marked by frequent and often vicious quarrels. His virulent speech at the Democratic National Convention in 1896 ruined his chances of being the pres-

idential standard bearer for his party and the nomination went to another populist, William Jennings Bryan.

JAMES B. WEAVER (1833-1912)

Gen. James B. Weaver was the People's Party candidate for president of the United States in 1892. Less versatile than his running mate, the colorful Ignatius Donnelly of Minnesota, this former Yankee general from Iowa inspired far greater confidence among those populists who, while deploring existing conditions, were fearful of anything that savored of extreme radicalism. Weaver represented the conservative wing of the radical party.

As he campaigned across the South with Mrs. Mary Ellen Lease of Kansas, the famous lady populist leader who liked to instruct farmers "to raise less corn and more hell," he was pelted with eggs so many times he "was made a regular walking omelet" by those who could not stand the sight of seeing a woman, in their judgment, degraded "to the level of politics." (Mrs. Lease, in fact, was one of the great populist leaders of her day.)

Weaver's Civil War and Reconstruction record also did nothing to endear him to Southerners. The party that year received about 5 percent of the vote nationwide.

Born in Ohio, the son of cultivated parents who were able to give him opportunities for a good education, he did not disappoint them. After the Civil War, Weaver returned to his adopted state of Iowa and resumed his law practice.

In 1877, he cut loose from the Republican Party, and in 1878 won a seat in Congress as a Greenbacker. Two years later he was the Greenback nominee for president of the United States.

He returned to Congress as a Greenback-Democrat in 1883 and 1897 but failed to get re-elected in 1890. Later he threw in his lot with the "Union Labor Industrial Party of Iowa," as the proto-populist organization in that state was called. He battled for the populist cause till his death.

General Robert E. Wood, another revered American populist statesman, served as chairman of the America First Committee that fought to keep America from involvement in the Second World War. Wood worked closely with many populists and nationalists in Congress who joined him in the patriotic effort.

Chapter XXIII
Voices of Populist Nationalism In Opposition to American Intervention in European War

The following is a collection of noteworthy admonitions from members of Congress in the period immediately preceding America's entry into World War II. They put the lie to the common impression that there was unanimous, bipartisan agreement on the "need" to intervene in this European war. Democrats and Republicans alike—but nationalists all—these lawmakers opposed the internationalist war-mongers who were scheming to further divorce America from the historic principle of neutrality and non-intervention first laid forth by President George Washington in his Farewell Address. *The words of these populist lawmakers demonstrate, unquestionably, that there is no such thing as a "conservative foreign policy" or a "liberal foreign policy." There can only be a nationalist foreign policy or an internationalist foreign policy—Establishment media propaganda to the contrary notwithstanding.*

REP. WILLIAM BARRY (D-N.Y.): "The only two friends we have in the world are the Atlantic and Pacific Oceans." October 16, 1941.

REP. USHER BURDICK (R-N.D.): "We often hear it said that we should get into this war to preserve our civilization. That is not what these people mean at all. We should get into this war to save the money system of England and the U.S." July 29, 1941.

REP. PAUL SHAFER (R-Mich.): "I know of no member of this House who possesses the remotest idea that any of Hitler's panzer divisions are to strike in the desert of Arizona or in the sand stretches of the Mojave. How long are the American people to be fed this stuff?" May 16, 1941.

REP. MARTIN SWEENEY (D-Ohio): "This is a war to insure British imperialism. Hats off to the British money lords and politicians. What a magnificent job of propagandizing us into world war they have done to us gullible Yankees." August 14, 1940 and April 30, 1941.

SEN. D. WORTH CLARK (D-Idaho): "England is fighting the same old fight that she has fought for a thousand years—the fight for gold, trade, land, commerce and the perpetuation of her ruling classes. Instead of talking about sending soldiers to Europe we ought to think about using them here in our own hemisphere. It probably would not be necessary to fire a single shot to take control of this whole hemisphere." June 1 and July 29, 1941.

REP. NOAH MASON (R-Ill.): "One of these days the policy of collaboration with the totalitarian tyrant of Moscow is going to be revealed as one of the tragic mistakes of this era." September 25, 1941.

REP. DANIEL REED (R-N.Y.): "Must our young men again be called upon to go 3,000 miles to sacrifice their lives for the sordid plot and intrigues of inept leaders, foreign war lords, and profiteers? Is this American youth to be led to the slaughter by the paid propaganda of those who would barter blood for financial profit or for those who see in such a course a path of greater personal and political power?" June 11, 1941.

REP. CLARE HOFFMAN (R-Mich.): "Perhaps nothing but a march on Washington will ever restore this government to the people. All of us, if we would stop to read and think, know that there is another war right here within our own government, carried on by an enemy more dangerous than either the one on the Atlantic or the one on the Pacific." January 27 and February 16, 1942.

REP. ANTON JOHNSON (R-Ill.): "Now we are linked to the bear that walks like a man; a ruthless, murderous Stalin that can send his best friend before a firing squad with utter complacency. So that's our ally. Do you think you want to team up with that kind of monster? Do you want your country to spend its substance in a fight to make the world safe for communism? That's what we would be doing by coming to the aid of Russia." October 15, 1941.

SEN. ROBERT RICE REYNOLDS (D-N.C.): "What business is it of ours, of the American people, what form of government Germany, Italy, Japan or any other country on earth has? Why should we be

sticking our noses into the affairs of other nations? What did the German people really do to the American people that we should hate them for it? I insist upon tending to our own darning and upon bringing our own house in order ere we presume to criticize anyone else in the world. I am glad to be able to state without the least hesitation that I am absolutely against the United States waging war." April 14, 1941.

SEN. CHARLES TOBEY (R-N.H.): "Today certain forces in our country, intrigued by international interests, are bending every effort to embroil us in the European holocaust by ignoring the Constitutional prerogatives of the people's representatives in the Congress, which body has the sole power to declare war. Shall the American people be driven into that chaos by leaders in this country in violation of their solemn promises to the American people? September 17, 1941.

SEN. BURTON WHEELER (D-Mont.): "We find these same international bankers with their friends the royal refugees and with the Sassoons of the Orient and with the Rothschilds and Warburgs of Europe in another theme song: 'Our investment in India, Africa, and Europe must be preserved. Save democracy!'" March 3, 1941.

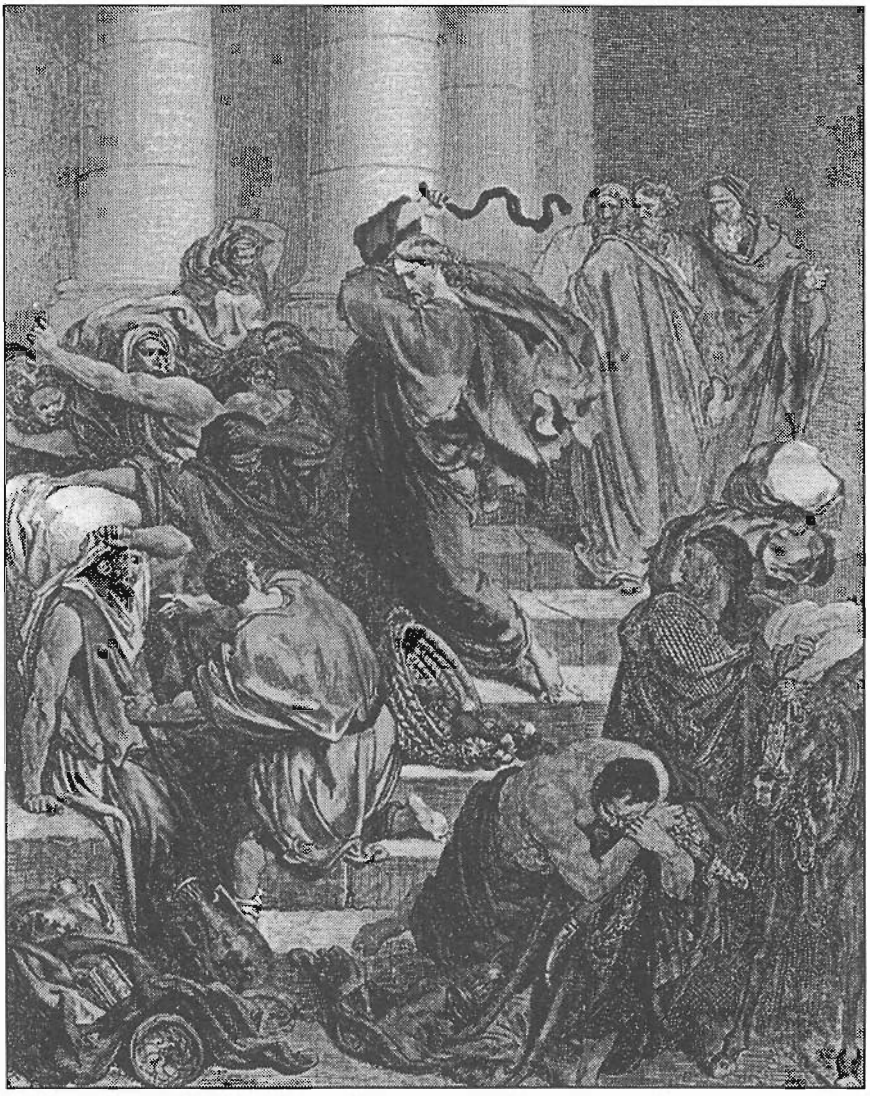
REP. KARL MUNDT (R-S.D.): "I believe that very few Americans who lack financial reasons for putting America into a shooting war favor sending American boys to fight and die to help defend the doctrine of communism or to facilitate its spread across the map of Europe. The prospect of a Hitler victory over Russia is dreary enough. But how much brighter for us is the possibility of a Stalin victory?" June 25, 1941.

REP. CARL T. CURTIS (R-Neb.): "One of the most shocking things that I have experienced in my two years as a congressman is the steady, determined, forward march of this administration toward foreign wars. I think the country ought to know what the relationship is between the drive to adjourn Congress and send it home and the secret war plans of this country toward Japan. At this very moment our State Department is trying its best to get a working cooperation with Soviet Russia. This country has no chance of remaining at peace until we get rid of that man who is now a candidate for a third term, whose lust for power makes him a rival of Stalin, Hitler and Mussolini." October 9, 1940.

REP. JOHN RANKIN (D-Miss.): "Are we going to exhaust the manhood and the resources of civilization in a world conflict that will leave crepe on every door in Europe and America? With ruin and devastation and communism as its reward?" May 10, 1941.

REP. HAMILTON FISH (R-N.Y.): "The Roosevelt Far Eastern policy of bluff and bluster has driven Japan into the arms of Nazi Germany and Fascist Italy. No one in Japan really wants war with the United States, but it is quite evident that this highly proud and militaristic nation has gotten tired of being threatened and slapped in the face by us. We must not let our sympathies run away with our judgement and involve us in any Asiatic war 10,000 miles away that has no connection with the defense of the American continent." October 1, 1940.

SEN. ROBERT A. TAFT (R-Ohio): "War is even worse than a German victory. I believe that if we choose to defend the United States on the line of the Atlantic and Pacific Oceans it is so impossible for Hitler or anyone else to attack us that there will not even be an attempt to make such an attack. The threat of an attack by Hitler is, and always has been, a bugaboo to scare the American people into war." March 9 and September 25, 1941.



When Jesus Christ threw the money changers and usurers out of the temple, his actions were fully in keeping with populist philosophy.

Chapter XXIV
Jesus Christ

Jesus was a man as well as God. He taught other men to store up treasures in Heaven but not to neglect the world in which we must live. The Bible *shows that twice the prince of peace used violence. Why must man-made religions lie by omission? There is deep significance here. The whole truth about His life must be taught because a half truth is a lie. And perhaps His use of violence supplies the key to a better life.*

Was Jesus Christ a populist? It seems impossible to argue the contrary. His entire life was a struggle against the Jewish and Roman Establishments of the day. His every thought was for the welfare of the people. He certainly knew that usury and the money problem lay at the heart of human misery. Consider the two times He cleansed the temple at Jerusalem of the usurers.

It is odd that so little has been made of these two central scenarios of His life: these daring and violent and fatal political statements so uncharacteristic of His life, otherwise the literal model of non-violence and obedience to the law.

The facts are clear. John relates that in the first days of His ministry, Jesus, His mother, His bretheren and His disciples went to the temple at Jerusalem. He was 27. Finding merchants and money lenders, "He made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables" (John 2:15).

This time, being a first offender and clearly a persuasive and charismatic young man, Christ was let off, no doubt after the Roman authorities had exacted a promise from him that he would leave the city and not return again.

For three years Christ took His ministry to the countryside. He

was exceedingly careful not to offend the authorities. He wanted them to understand that He was law abiding and had no political ambitions. He submitted to civil authority and even made clear that His followers should pay their taxes. "Render therefore unto Caesar the things which are Caesar's," He said, "and unto God the things which are God's" (Matt. 22:21).

By the time he was 30, He had accumulated a sizable and growing following. He must have believed that the time for action had arrived. Faith without works is dead, said James (2:26).

Here is how Matthew (21:10-12) describes the second act of violence in his life: "And when he was come into Jerusalem, Jesus went into the temple, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers [money-lenders and usurers] . . . "

Mark (11:17) continues in greater detail: "and he taught, saying unto them, 'Is it not written, My house shall be called of all nations the house of prayer? But you have made it a den of thieves."[50]

"And the scribes and chief priests heard it, and sought how they might destroy Him: for they feared Him, because all the people was astonished by His doctrine."

Christ had become a mortal threat to the Jewish priest-politicians. It was very clear. Before this He was merely a nusiance; now He and His followers directly challenged their authority. Thus, they contrived ever since to destroy other populists who discovered their dirty secrets.

All four gospels relate the same story (Matthew 27, Mark 15, Luke 23 and John 18 and 19). The Jewish priests, led by the chief priest, Caiaphas, plotted to have the Romans kill Christ for them. In their eyes, Jesus was the worst of criminals. He claimed to be king of the Jews; were He so, their usury racket and all of their evil authority would be broken.

Pilate, the Roman governor of this troublesome province, had no

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[50] The use by Jesus (in both Matthew and Mark) of the word, "thieves," belies those who claim that His purpose in the violence was to throw merchants and small businessmen out of the temple. This is deceitful. Merchants and small businessmen are not thieves, moneylenders and usurers are. Nowhere does the *Bible* warn against small business; the very idea is preposterous. But the *Bible* repeatedly condemns usury. Beware of tricksters in the pulpit who cannot seem to understand this. A Christianity which does not deal with the core problem of usury and the money question is an imposture.

stomach for the pettifogery of the priest-politicians and their tiresome hypocrisy. He found Jesus innocent, but the priests demanded blood. He washed his hands of the case. But before he actually ordered the crufixion, Pilate asked if they would release this innocent man. But they chose Barrabas, variously described as a robber, a murderer and an insurrectionist, to be freed.

As for Jesus, the multitude demanded, "Crucify Him, crucify Him . . . His blood be on us and our children" (Matthew 27:17-25, etc).

Jesus, of course, fully realized all this. In fact, had He not predicted that He would be killed in Jerusalem (Matt. 17:21; Mark 9:31; Luke 18:33; John 2:19)?

Thus it is clear that from the first days of His ministry Jesus hated usury and worked against it as effectively as He could, even to the point of violence. He realized that the state was operated primarily to serve this Satanic system, specifically and repeatedly forbidden by God's Law.[51]

Jesus was emphatically not a do-gooder preaching pity, suffering and self-abnegation but a decisive man of action, leadership and works. His strategy must have been to build his movement into an irresistible force to forever destroy the system he hated.

Christ well knew that usury—unearned interest and compound interest—was the keystone of political corruption, war and human misery—and so it remains today. Unquestionably, Christ understood money and interest and its intimate if obscure and deliberately hidden relationship with the condition of humanity; otherwise He would not have acted totally contrary to the non-violent, non-political pattern He had so carefully modeled ever since His first brush with the law. By taking the law into His own hands, by personally resorting to force and violence, He instantly became the targeted victim of the Jewish establishment. Within three days He was crucified.

Christ's life cannot be understood without realizing that he was not acting in a vacuum. His thoughts and feelings reflected the times. Jesus was part of a great revolutionary ferment simmering in both the Roman and Jewish worlds of His day. The Jews, of course, have formed a revolutionary element in each and every

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[51] *Strong's Concordance* cites 17 verses in 11 chapters of the *Bible* where usury is denounced.

country in which they have resided throughout their unique history and they were more than ready to topple the authority of Rome, as were countless other subjugated peoples in the known world which suffered under Roman oppression. But Roman arms enforced the *Pax Romana* ruthlessly outside of Rome and few chieftains were bold enough to challenge the invincible Roman legions.

What gave Christ's movement the potential for success was the deteriorating political situation inside Rome. In the century or so before His birth, Roman democracy had disappeared, ground under by a triumphant and greedy plutocracy determined to enforce their privileges by any means. The Gracchi, from 133 to 121 B.C. and Cataline, in 63 B.C., had attempted a political revolution to redistribute the land but were killed for their pains. Roman populism ended in defeat just as American populism did almost two thousand years later. (Roman populists died fighting for their principles while the American populists sold out to their wealthy and powerful opposition.)

In 149 B.C. Roman slaves in Spain, under Viriathus defeated Roman forces in several engagements, but the Romans isolated and destroyed the rebellion, with thousands of miserable revolutionaries killed in battle and other thousands crucified. In Sicily, nine years later, 20,000 slaves were crucified when their insurgency, led by Eunus, was suppressed. In spite of these massacres, Spartacus succeeded in 74 B.C. in organizing a large army of slaves in southern Italy which held the Roman legions at bay for four years, beating them in ten battles until his defeat, then suffering Rome's terrible vengeance.

The result of these political and military revolts was that any trace of potential sedition was tirelessly hunted down and ruthlessly crushed. Even organizations of free workers were declared illegal unless officered by Roman authorities, a sort of Roman COINTELPRO.[52]

The heavy hand of oppression was bad enough but his religious life left no hope to the Roman. In order to create a universal religion to aid their control of the world the Roman leaders had brought into Roman culture innumerable alien gods.[53] However, these new gods

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[52] COINTELPRO is an acronym for the FBI's "Counterintelligence Program" to infiltrate, direct and subvert organizations considered seditious by the Justice Department.

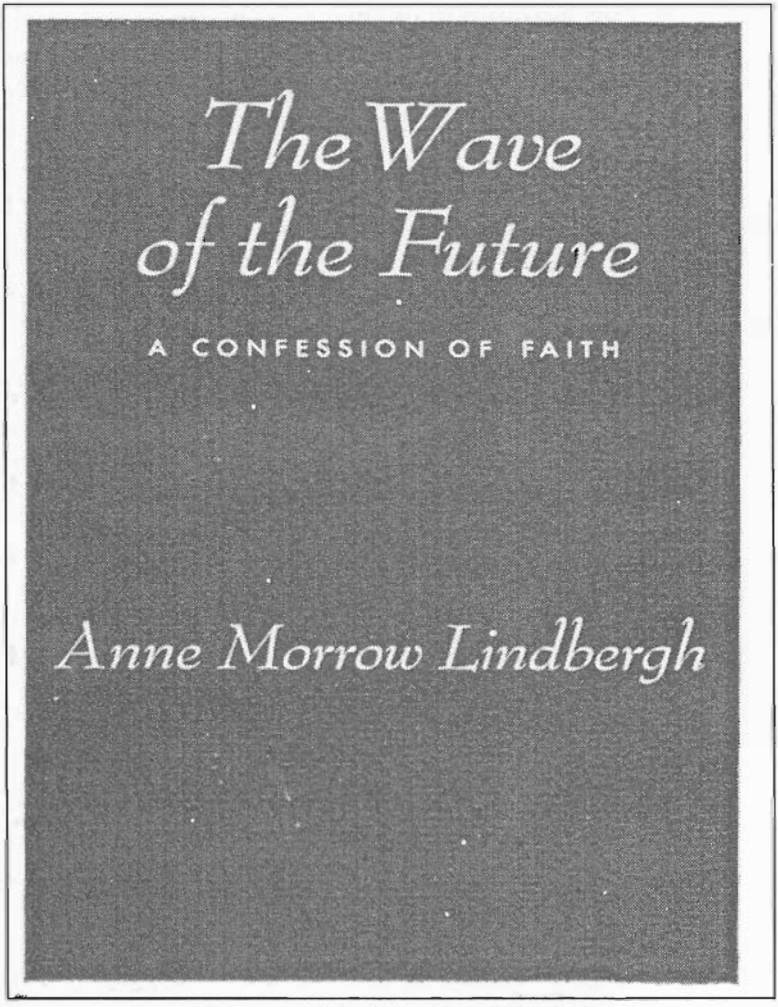
[53] James Hannay writing in *The Rise, Decline and Fall of the Roman Religion* says that the Jewish religion was fabricated by the Roman authorities for this purpose.

were disrespected by the freeborn and not inspiring to the slaves. It was clearly time for a new god to emerge, a god who gave succor to the lowly and the suffering but who was more powerful than all.

This was the background upon which Jesus Christ emerged. The world was waiting for His leadership. When He assured the authorities that His was a religious—not a political—message He knew that His personal survival, and the fate of Hismessage depended upon it.

As well as Savior, Christ was a political reformer. His attack on the usurers was *culmination*—the result, the purpose, the conclusion and an inner meaning of his life and ministry.

Yes, Jesus Christ was a populist—if not the first, certainly the greatest in history.



In 1940, Anne Morrow Lindbergh, wife of the famed populist aviator, Col. Charles A. Lindbergh, wrote a then-controversial (but today little-known) essay, **The Wave of the Future** ***(shown above). Mrs. Lindbergh's book was a cogent prophecy of the ultimate victory of populism and nationalism which today, perhaps even more than in 1940, is indeed the wave of the future.***

CONCLUSION

Populism is the golden mean of government between the two extremes of Marxist totalitarianism and anarchy. It is the distillation of the rich political tradition of the American heritage—the philosophy of America—the distinctive if forgotten gift which we have made to political philosophy. Born of the pregnant mix of the Constitution, the soil and people of America, and the great men who founded this government, populism is the very essence of moderate and responsible statecraft, and it is the only hope of the world.

Nothing has been so misrepresented as populism, and for a perfectly good reason: because there is nothing which more endangers and threatens the political/economic control which an alliance of special interest pressure groups have established over the lives and property of the uncomprehending producing citizens and taxpayers.

This is the story Liberty Lobby has been telling since 1955. The extent of the reluctance of the Establishment to permit the story to be told may be judged by the massive efforts which have been made by this Establishment to misrepresent it and to vilify the few who have tried to explain it.

Much of this ceaseless campaign of misrepresentation is due to the fact that populists understand the profound difference between capitalism and its antithesis, free enterprise. It is the seemingly universal misunderstanding of this point—a misunderstanding as common to liberals as it is to conservatives—that has whelped a whole litter of other misconceptions and the resulting social, political, economic and monetary evils which virtually overwhelm us today.

It is accepted as a matter of dogma by all shades of permissible political punditry in America that Marxism is at the diametrically opposite end of the political spectrum from democratic capitalism, and that free enterprise is merely a synonym for capitalism. Nothing could be better devised to serve the interests of the stateless, predatory international brotherhood of capital than this falsehood. Nothing could more thoroughly confuse generations of shallow political thinkers than this pro-

paganda emanating from plutocrats who see nations as mere objects for plunder, who perceive national politics as a business expense and who value human beings merely as other capital goods.

International capitalism has far more in common with international communism than with free enterprise—a fact which few students of the two will bother to deny. I have often asked friends what is the biggest business in the world and the answer they give me is always wrong. The biggest business in the world is not General Motors, IT&T, or even Japan, Inc. The biggest business in the world is called the Union of Soviet Socialist Republics, a business corporation presided over by a board of directors called the Politburo. There is essentially not a whiff of difference between the USSR and any other large corporation except that, for example, General Motors does not enjoy monopoly—not yet, at least—whereas the Politburo does.[54]

Is the tyranny in the USSR caused by the unique evil of the men who sit on its board of directors or is it the natural result of their monopoly of economic and political power? If the board of GM had no restrictions on their authority—no competition, no adverse press, no prying SEC or Justice Department, and if they had their own army—would their decisions be any more "enlightened" than those of the Kremlin?

As Marxism-Leninism, capitalism is also international and cannot be otherwise. In action, it is actually far more international than communism, which wisely exploits nationalism for its international goals. Exactly as the lords of Moscow, the princes of Wall Street, and their brethren elsewhere see the world as their oyster and they literally could not survive without a world to exploit. Both systems require constant expansion to survive. And both need each other.

International capitalism needs communism and communism needs capitalism; there is a clear symbiotic relationship between them. The inefficient engine of communism needs capitalism not only as an "outer enemy" with which to bemuse its subjects and to mobilize them for constant exertion in lieu of other incentives but also to supply it with capital without which it could barely exist. On the other side, the camp of the international capitalists also requires an enemy to justify to its taxpayers the enormous govern-

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[54] Ironic that when I wrote this 13 years ago, neither the USSR nor GM gave evidence of their subsequent decline; in the case of the USSR, total collapse.

ment expenditures, foreign loans, "foreign aid," and deficit financing which are so profitable for it.[55] Readers familiar with George Orwell's writings should not find it difficult to understand this.

Both partners look upon lesser humans as perfectly equal ciphers in their ledger of capital—assets or liabilities depending on how efficiently the brotherhood may fit these chattels into their current scheme. They are the sworn enemies of the middle class and see the perfect society as one of two classes only—themselves and the very poor. Thus, both Marxism and capitalism endorse the dogma of free trade, although to be sure Marxism honors the doctrine more in theory than in practice. And both partners in this conspiracy are agreed on the absolute evil of meaningful competition for the simple reason that neither of them could coexist with it.

(This, by the way, is an impossible dilemma for libertarians. On the one hand, all libertarians detest the thought of government intervention in business. This, in fact, is the central dogma of libertarianism. Yet they realize—at least the more thoughtful of them—that government force is the only means to quell or deter monopoly, and that monopoly power is, in essence, government—a form of government which is more tyrannical and irresponsible than a government which is in some measure responsible to the people. Thus, if they support laissez-faire they are supporting the evils of "private" monopoly and therefore opposing free enterprise but if they support government intervention to preserve free enterprise they support heretical doctrine. This is one, but only one, internal contradiction in libertarian philosophy which must be rationalized before libertarians can be considered serious and responsible political thinkers. Libertarianism, in fact, is far more a religion than a serious philosophy applicable to the real world.)

The mattoidal partners, Marxism and capitalism, betray their bloody alliance not only by their international romance, but also by their domestic marriage. Marxism serves as the horrible example of the alternative to capitalism. The only reason why mature Americans fail to level fundamental criticism at the capitalistic system is because they think that the only alternative is something far worse—Marxism. Thus, Marxism is capitalism's greatest ally.

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[55] The death of the Soviet system means the death of western capitalism also—for the reasons given, and separate and apart from the literal bankruptcy and inevitable collapse of the American debt-based monetary system.

There is no other possible reason why the capitalist-supported Establishment—the press, academe, organized religion, politics—always seek to totally black out or smear all expressions of populism and nationalism. And at the same time it vigorously touts all forms of liberalism/Marxism it finds "conservatism" and "libertarianism" to be its loyal opposition, knowing that the secret will be kept about capitalism's real nature and there will be no issue taken with the proposition that American foreign policy shall always remain international and suicidal. Populism and nationalism is the one and only enemy of the monopolists whether they be of the capitalist or socialist variety. Unless Americans can free themselves from the instilled prejudice that any frank criticism of capitalism is socialist, there can be no serous reform of the capitalist system, the hours of which are rapidly running out and without reform will surely result in a more brutal form of monopoly—socialism itself.

If World Wars I and II and the Korean and Vietnamese misadventures were fought for any reason at all that reason must be directly related to the forces which profited from them, and it is surely evident to all but the most prejudiced that the victor was the triple-headed, bloody beast of internationalism: international capitalism, international communism, and international political Zionism.

The losers of these conflicts were not merely Germany, Italy and Japan but the so-called "victors": the United States, the late British Empire, and all the people and nations of Europe. The West lost its hegemony over the world, Asia planted itself in the middle of Europe and perhaps most important of all, the people of the West became infected by the virulent culture distortion, spiritual malaise and perversion which resulted directly from our self-inflicted defeat. More specifically, and insofar as the United States is concerned, the wars massively increased the size and power of the federal government even while greatly diminishing its authority and multiplied the national debt and taxes while radically diminishing the value of the currency. All this while the so-called "conservatives"—who claim to oppose these evils—were faithfully and regularly beating the drums for new and better wars.

Thus, populism—government by the producers of society rather than the exploiters—is nationalistic in foreign policy, recognizing the sham and fraud of internationalism. Populism clearly sees that a war fought for any purpose other than genuine national interest—

meaning defense—is a crime, and those who foment and profit from war are the worst of all criminals.

The logic of populism is based on the world as it is, not as liberal, libertarian or conservative ideologues wish it to be. It is a creed for realists, not theoreticians. It is suspicious of do-gooders, pie-in-the-sky promisers and those who clearly serve a minority or foreign interest. Populism is a thrust toward making government perform in the interest of society as a whole, not for special interest minorities; toward benefiting the producers and taxpayers of society, not tax-exempt parasites of either the pauper or the super-rich classes.

Populism holds free enterprise to be a sacred property right, and profits to be as justified as wages for an honest day's labor. The Constitution was written before the dynamics of the industrial revolution changed the face of the world, yet its spirit is clearly populist and no one has expressed this spirit more articulately than Thomas Jefferson, America's first populist. Populism opposes political thought control but does not oppose censorship of filth—in both points opposite from the present minority controlled system which effectively prevents the expression of populist views but encourages the proliferation of degenerate and pornographic literature and "art." The framers of the Bill of Rights did not forbid the restriction of freedom of speech in order to fatten the pocketbooks of purveyors of filth and to turn young people into sex- and drug-obsessed slaves but to give the expression of political views free rein. This is a point which seems to escape our intellectual and legal mentors. Is it an accident that anything but populism and nationalism and historical revisionism may be heard in America today? If the populist point of view is not distorted it is ignored. Is it because the special-interest groups have programmed the press that way? In this area as in so many others where our highly-vaunted, so-called "free press" is concerned, the press is free to lie, deceive, distort and malign but it is not free to tell the truth.

Communism and capitalism are the two sides of the coin of materialism, whereas populism honors values which are more important than mere profit. Communism and capitalism hold that that which is unprofitable is for that reason intolerable; that the highest social value is material gain. Thus, farm families which have lived on their land for generations are to be sacrificed to farming corporations because corporate farms are "more efficient": and that settles the matter. Human values are not even discussed. Isn't there welfare for them? What more

could they expect? What more could society want? We must constantly expand production; what can be more important than "progress"—to raise our "standard of living" even though both husband and wife must now work in order to survive? Above all, we must get prices down so that "the workers" can compete with coolie labor overseas. But why do we want to compete with coolie labor? Is there any real reason why—other than it is to the interests of the supercapitalists to do so? Is labor a mere capital good, to be moved across state or national lines as the market directs? Or is "labor" people?

We agree that private property is a human right but we also say that there are things infinitely more important than monetary profit. Mattoids, libertarians, and other spiritual eunuchs trumpet that the power and influence of government should never be used to guide human development into higher channels. We agree that that government is best which governs least, but we also point out that government can be good or bad according to who runs it. Populism looks upon human creativity as the greatest value of life, and freedom has no acceptable purpose if it is not directed toward creativity. Populism is workable, mature and sensible moderation between the unworkable, puerile and fanatic extremes of communist and libertarian theology. "Freedom"—of either the Marxist or libertarian varieties—is not and can never be an unalloyed social good and if today's rapidly-deteriorating social conditions do not conclusively demonstrate that to you or to any observer with reasonably healthy instincts, there is nothing else I can say to elaborate.

Nothing is more distinctive about populism and nothing is more critical as I write these words than its attitude toward money and privately-controlled central banking. Not one American in one hundred today knows that the Federal Reserve System is privately-owned and controlled, but even this is dramatic progress because when Liberty Lobby was first established not one in ten thousand realized it. The fight against privately-controlled fractional reserve central banking began with the founding of the United States, and the struggle between Jefferson and Hamilton revolved around this critical issue. The history of populism is the history of the fight for honest money, to America's tragic sorrow a history likely to soon end in hyperinflation[56] and the monetary and political collapse of the

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[56] **Probably deflation first.**

West. The international system demands war, huge and growing debts, the right to manufacture money through their own , privately-controlled central bank and an income tax to collect the interest. The warnings of the great populists of America against this satanic system are some of the most prophetic utterances on record.

The plutocrats have created a system which in a sense is the greatest political achievement of all time. They have done what every tyrant in history has tried to do but failed—they have divorced authority from responsibility, and a government in which those in authority do not have the responsibility for their actions is the most perverse imaginable. No politician in America can possibly stand against these mattoids who have erected an impenetrable wall of insulation around themselves. By controlling the money, the banks, the media, they have riveted control over the politicians as securely as if they had them around the throat with an iron collar. They replace politicians as you replace light bulbs, and for the same reason. As the voters watch the actors on the stage the producers of the show remain in their banks and board rooms, never fearing the outcome. Let the politicians debate whatever they wish but have no fear that there will be any discussion about the underlying facts and philosophy which have been discussed above.

As the twin negative forces of plutocracy and internationalism are inseparable, so are the twin forces of populism and nationalism. It is extremely bad form for white Americans or Europeans to be the slightest bit nationalistic—that is, to put the interests of their own kind at the forefront—but it is positively required for us to do just that for non-whites and Jews. The double standard is derived from a radical misunderstanding of nationalism. The comic-book version of nationalism promoted by the media is the Nazi SS man, a person totally insensitive to the rights of the *untermenschen*, an aggressor, a militarist, a xenophobic hater of others. In actual fact, that image is closer to that of the internationalist than the nationalist. The internationalist seeks to mix all races and nations into one homogeneous whole—the whole to accept his own values, of course—thus destroying all national, racial, religious differences. In so doing, the internationalist shows his contempt for the differences of the peoples of the world, directly giving the lie to his hypocritical professions of respect for others. The nationalist, however, loves his own kind as the extension of his family, realizing that universal values are primitive values or no values at all; that

men can be free and content only within their native cultural environment. This profound insight completely escapes the immature internationalists. The nationalist seeks peace— not the peace of the pacifist or the slave but the peace of the free and independent. He believes in nonaggression, nonintervention and neutrality whereas the internationalist sees every dispute anywhere in the world as an excuse for the raising of an army, the floating of a bond issue and the raising of taxes—letting the suckers, or course, do the fighting, the buying of bonds and the paying of taxes. Nationalism is the only sane approach to the problem of world peace in an increasingly crazy and dangerous world. It is the spirit of live and let live, the healthy ethic of self-respect, racial integrity and conscientious concern for the rights of others.

The wrongheadedness of internationalism is shown, and the power of all-pervasive propaganda we are subject to, by the insight that all of the world except that controlled by mattoids is clearly trending in the direction of nationalism, not internationalism. Today, there have never been so many active, articulate, deserving national groups. The United Nations was set up with 51 nations as members; today the UN consists of 154, which means that since the end of the war there have been 103 new nations emerge, or an average of three per year, and there are many more in the gestation stage.[57] It is but a matter of time before French Canada declares its independence right on our doorstep. Not only Ireland is determined to free itself from England but the national movements in Scotland and Wales are healthy, determined and growing. Belgium is torn apart by deep antipathy between the German-speaking Catholic Flemish and the French-speaking Catholic Waloons. Spain and France suffer the continuing national agitation of the Basques, and Spain has other national movements within its peninsula. The Slovaks detest the Czechs, the Serbs the Croatians and the Cypriot Greeks their Turkish neighbors. And vice versa. The innumerable national movements inside the Soviet empire continue to rend that system from the Baltic to the Pacific, and Sea of Japan to the Mediterranean in spite of 64 years of massive forced deportations and the extermination of millions of nationalists. Serious students

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[57] **Today, there are 185 members and more wanting in.**

of the USSR believe that without help from the Western capitalists the slave system of the USSR would long ago have dissolved in a glorious birth of new nations, this forever liberating the world from the fear of Soviet aggression and communist subversion.[58] Needless to say, this would have destroyed for the mattoids the greatest captive market in history—the market they have killed millions in wars to create—controlled by the Politburo, whose favor means vast profits for whoever is fortunate enough to gain it. The conclusion is obvious enough: while American intellectuals, liberals, libertarians and conservatives beat the drums for internationalism they find that their only intellectual allies are scattered retards from Britain, Sweden, Germany and a few other countries controlled by what remains of American power, while the rest of the world marches not only to a different drummer but in the opposite direction. Internationalism, is should be evident to all, is a sick if not dead philosophy, its mouldering, stinking corpse propped up by your tax dollars as they pass through the idealistic fingers of Wall Street.

The coming monetary collapse will bring down with it the internationalist framework the mattoids have constructed for their manipulation and profit and the honest people of the world will have their opportunity to replace the present system of continual wars and organized plunder with an international system of mutual respect for human differences and development—a system of "international nationalism," as it were. Failing that, the mattoids will move into an international tyranny unparalleled in its use of the newest technological advances in the sciences of surveillance, mind-control and torture. Internationalism will then be completely triumphant and the perfect communist system will reign over us all. Class warfare will end because there will two classes only, both dependent upon each other, both content with their lot—the very rich and the very poor. That is to say, the very poor had best be content if they wish to live, even as slaves.

Populism, you see, is man's one hope for the future. Thus, this book is one of the most important books published in the past half century. The need for Americans to understand the past as it really

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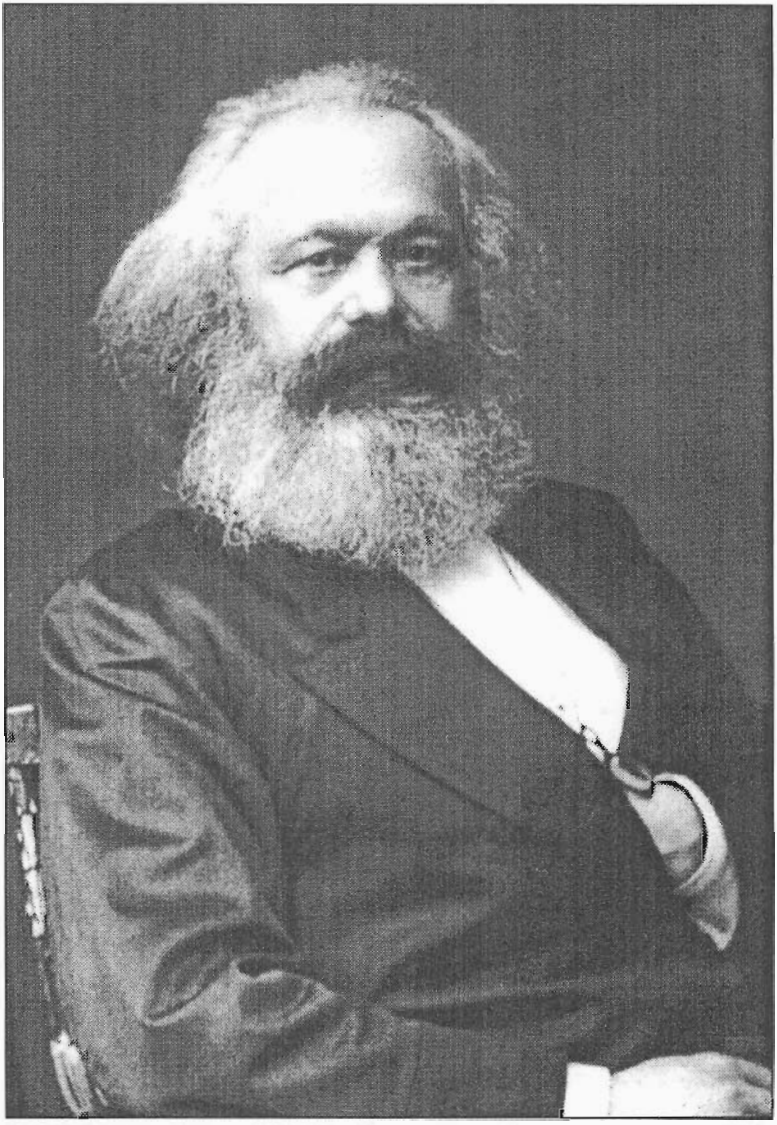
[58] It was always obvious that the USSR and international communism and the late, great, super-expensive Cold War could have been eliminated by the CIA at almost any time simply by aiding these indigenous nationalisms inside the artificial USSR.

was, free from the purposeful propaganda of rapacious minority plunder groups, is not only central to our survival and our future but to the future of the world. Populism and nationalism set forth the only "new" political philosophy of this turbulent century, a desperately needed understanding of political and economic and monetary facts as they really exist, and our hope for years to come.

—W. A. CARTO
Washington, D.C.
March 15, 1996



Karl Marx, the mattoid whose name is synonymous with communist terror and totalitarianism, also coined the term "capitalism" as it is used today. Close study of capitalism and communism, however, suggests that there is much more to the two "diverse" forces than one might otherwise realize.

Appendix One

A POPULIST GLOSSARY

ANTI-SEMITISM. This term once was used to describe hostility toward Jews, but in more recent times the term has been applied to those who have been even mildly critical of the state of Israel. Now the use of the term has reached a fever pitch. The plutocracy labels any and all who dare to challenge its pernicious stranglehold on America with the term. Critics of IRS, BATF, FBI and CIA abuses, school prayer proponents and pro-life activists, foes of forced racial integration and opponents of taxpayer-financed foreign aid giveaways are all now acccused of anti-Semitism. This has (ironically) thereby sparked genuine "anti-Semitism" as a reaction by those who have been falsely labeled with the term.

CAPITALISM. The economic system of democracy but often found in some form in military dictatorships. A degenerate form of free enterprise. The means of production, money, banking and the political process are controlled by a small group of oligopolist/monopolist plutocrats for their own personal gain. Basically hostile to nationalism. Constant expansion through war, imperialism or tax-financed pyramid building required to feed the constantly-growing interest burden. Inflation is inherent in the system. Capitalism is incompatible with widespread competition in the economic, intellectual or political spheres. Because of the interest incentive and its common foundations with Marxism of equalism and monopoly, capitalism inevitably degenerates to crisis and Marxism. The word was coined by Karl Marx and ever since then has been defended by conservative and libertarian intellectuals.

COMMUNISM. An amalgam of philosophical delusion (Marx) and ruthless political aggression and population control (Lenin). A perfect society will result by the enforced equality of people (destruction of the superior) and the suppression of free enterprise (called capitalism) because free enterprise implies inequality of human gifts. The communist deceit of naming free enterprise "capitalism" is copied by capitalist (conservative and libertarian) intellectuals in order to hold up capitalism as the champion of anti-communism whereas capitalism is really the symbiotic partner and bedmate of communism. Basically,

communism is nothing but a social system with all competition forcibly removed except the competition to control the system. Internationalist in theory, communism is nationalist in practice. Totalitarian and monopolistic—the two words are synonymous.

CONSERVATISM. While theoretically favoring less government and opposing socialism, the average conservative supports all essentials of capitalism and therefore the very fundamentals which inevitably produce socialism. Conservatives are misled by their leaders into supporting big business, free trade and internationalism, including military intervention in useless wars. Unclear or contradictory in many areas, conservatism is distinctly liberal in others or diligently avoids controversy in regard to Zionism, race, money and banking and Trilateralism.

CULTURE. Human progress and individual contentment rests on the stability of a sound culture geared to the traditional mores of the society. Thus, destroying or seriously injuring a racial or national culture is a crime against the injured people. Culture "lives" from generation to generation, either growing in refinement and potential due to isolation or regressing because of culture distortion. Internationalism seeks to destroy all human individuality and national cultures, replacing them with formless, pornographic cacophony of junk and filth, such as "modern art," the obscene noise which is described as "music" by the press and similar international barbarities. No people can be free when their culture is under attack; thus the destruction of all national cultures is an essential part of the communist/capitalist/Zionist conspiracy to destroy all middle class values, concurrently reducing it to slavery.

CULTURE DISTORTION. This historical phenomenon is a multi-headed demon of increasing perversity. Today's chief engine of culture distortion is the self-styled "mainstream" media which glamorizes and attempts to popularize and thereby institutionalize widespread acceptance of all manner of forces which include, but are not limited to: miscegenation, male-hating feminism, homosexuality and other so-called "alternative lifestyles" and drug and alcohol use. In America, the war against Western culture and religion is part of this conspiracy. Government-mandated affirmative action

and quotas in employment, education and social intercourse place state power behind culture distortion. Populists are firm believers in traditional family units and values and oppose all vehicles of cultural and racial genocide.

DEMOCRACY. Usually the capitalist political system although varieties of capitalism are found in anti-communist military dictatorships. It is controlled by capitalist ownership and control of the media, grants from tax-free foundations, contributions and favorable press coverage for favored political candidates. Wide franchise to vote is given to the people to make them easier to control by making them think that "the people" are responsible for the inevitable distortions and negative consequences of the policies the super-rich mattoids impose in order to serve their selfish interests. Democracy separates authority from responsibility, thus making it virtually impossible for the voters to reform the system. Those in authority (the mattoids) have no responsibility. Those responsible (the politicians) have no authority except that which is lent to them by their controllers.

FOREIGN POLICY. To be worthy of the name, it must be conducted only from the standpoint of national interest, not the interest of minority, special-interest pressure groups. In foreign policy, the issue is between nationalism vs. internationalism, not "conservatism vs. liberalism" as "conservative leaders" pretend to believe. There is no such thing as a "conservative" foreign policy or a "liberal" foreign policy. Mislabeling foreign policy issues as "conservative" or "liberal" hides the real issue and contributes the confusion in the area of foreign policy desired by the mattoid capitalists, making it easy for them to attain their selfish objectives without exposure.

FREE ENTERPRISE. Economic intercourse free of government interference except when it tends toward monopoly, when law is used to re-establish competition. Except for regulated public utilities, no business is permitted to dominate the market. Protection by tariff from foreign invasion of domestic markets with low-price manufactured goods and protection by strict immigration laws from invasion of low-cost labor is an essential part of the system. Absentee ownership of farms prohibited; farms kept in the hands of families, even if "inefficient" by capitalist standards. People, not profits, come first.

FREEDOM OF THE PRESS. Under plutocracy the press is free to say anything except that which runs against the interests of the advertisers or the monopolists. Maximum freedom of speech is given to communists, Zionists, pornographers, dope apologists, and other criminals and culture distorters but a press blackout is enforced against competition from populist and nationalist ideas. Thus, the meaning of the First Amendment is inverted from being a constructive force to a destructive force. Populists would suppress promotion of crime and cultural distortion but permit the fullest expression of political ideas.

GUN CONTROL. For obvious reasons, the plutocrats wish to establish a monopoly over all arms and armaments. Populists believe in the ancient theory that each man is free only to the extent that he can protect himself and his own property from criminals who seek to take his freedom or his property. Populists know that if the plutocrats succeed in taking their guns away the fight for freedom will be lost.

INCOME TAX. The indispensable money tree for capitalism, Marxism and Zionism, and created, perpetuated and endorsed by them. Paid almost exclusively by the white, productive middle class. The plutocratic mattoids pay no (or very little) income tax, as do not the indolent poor. The income tax is a conduit to funnel the substance of the taxpayers into the pockets of the ruling class. Without the income tax to pay the bills for corrupt capitalist schemes and to buy the votes of the poor, the capitalist system could not survive; nor could internationalism, communism and Zionism. The income tax is used to intimidate and shear the middle class while preparing them for expropriation and full-fledged communism. It is promoted by the capitalist Establishment (including socialist labor bosses and liberals) as being "progressive," whereas it is the most regressive sort of tax—the burden falling not on those most able to pay but on the middle class. The income tax, the Federal Reserve and the first "world" war were products of the Wilson administration. The tax was and is required to pay the bankers the interest on the bonds needed to finance that war—and all subsequent ones.

INTEREST. A synonym for usury. Interest is the main cause of inflation, as the creation of money is essential to interest on the imaginary loans which bankers create out of thin air. Compound

interest over a period of time is impossible: one cent lent at 6 percent compound interest at the time of the birth of Christ would today be equal to a ball of gold far larger than the earth. Thus, a society based on interest and compound interest cannot survive for the short term without extreme aggression to capture markets and unmanageable debt—and for the long term not at all. Interest and compound interest guarantee the collapse of capitalism. A proof that Marxism is a fraud is that it does not deal with the problem of interest.

INTERNATIONALISM. A hope of naive idealists that the eradication of all national and racial borders will usher in world peace in which everyone will live happily ever after. Internationalism has been a dream of poets and religious leaders for millenia. In actual application, however, internationalism can only produce mass confusion and tension, anarchy and violence. Internationalists are used by plutocrats, who finance their activities, to break down national boundaries and promote multiculturalism, an essential step to complete their conquest of the world and the formal erection of their world super state, the Global Plantation.

LIBERALISM. Shifting arguments of sentimentalism used by Marxists, minorities and capitalists to break down traditional society. All mattoids are liberals but most liberals—who are unable to see the consequences of the policies they advocate—are not intelligent enough to be mattoids.

LIBERTARIANISM. Runs from "left" advocacy of total anarchy to "right" conservatism. The one common denominator of all libertarians is the support of free trade, the essential prop of international capitalism. Libertarianism is not a viable political philosophy because it is as unworkable as communism, and can only be accurately described as as secular religion. As with the faithful of all religions, hardly two libertarians agree with each other on all doctrinal points.

MAINSTREAM MEDIA. Dominated by a handful of plutocrats, the media is a major tool promoting dissolution of America's sovereignty. Those who own the "mainstream" media recognize their route to total power is through absolute control of the popular culture. While in the former Soviet Union the government controlled

the media, in modern day America the controllers of the media control the government: puppet-politicians who do the bidding of the plutocrats are given favorable play; those who do not are ignored or crucified. Populists believe in breaking up the major media oligopolies in order to re-establish a competitive press and ensure honest debate on all major issues and to ensure truly "free" elections.

MARXISM-LENINISM. See Communism.

MATTOID. A criminal of high intelligence. Mattoids often gravitate into international banking or politics. For business reasons, mattoids must pose as liberals and humanitarians although they are completely without conscience, feel no relationship with other humans and are utterly ruthless. Subconsciously, a mattoid seeks to elevate himself to total power by destroying society; these two contradictory instincts are what gives the mattoid his character of being the greatest danger any society faces. Mattoidism is a heritable genetic disorder. Three examples of mattoids: Meyer Lansky, David Rockefeller and Josef Stalin.

MONISM, MONIST. The name given by Byram Campbell, in *The World of Oneness*, to that species of mankind who have an uncontrollable desire to reduce all problems to "one." Monists, who come in all sizes and shapes, religions and races, are fortunately only a small minority of any given population but they make up in their caterwauling what they lack in numbers and intelligence. Monists subconsciously feel that if everyone else were as ennobled as themselves there would be no more problems in the world. Monists have an extremely distorted and limited view of history, cannot abide the fact of human inequality or human differences and want to use the force of government to equalize all. Monists have caused more wars and killing than any other species of mankind because they are so easily manipulated by mattoids. Extremely bigoted, stupid and self-righteous, mere argument and facts make no impression on a monist.

MULTICULTURALISM. Although the United States has traditionally been an English-speaking republic of Western European cultural antecedents, profoundly influenced by Christian mores, the plutocracy, hand in hand with inexperienced and naive inter-

nationalists, promotes unrestricted immigration (legal and illegal) to our shores. This blurs our national identity and creates a veritable Tower of Babel on American soil. Populists respect cultural differences but are also firm nationalists who recognize that mingling alien cultures with American's traditional Western heritage is irreversible and harmful. Multiculturalism is impossible and leads to conflict between different cultures within a nation's borders and must be opposed.

NATIONALISM. Populists are nationalists and patriots, but do not blindly "rally 'round the flag," locking in step with the whims of the plutocratic elite that has manipulated patriotism for its own baleful aims. True nationalists believe in developing and strengthening their nation from within, maintaining the integrity of its cultural heritage and historic sovereign borders and they place their own nation's interests first. They do not start wars of imperialism and respect the nationalist instincts of others. The plutocrats condemn nationalism precisely because it interferes with their aim to submerge all nations into a Global Plantation under their domination. Nationalists around the globe increasingly understand this menace.

NEUTRALITY. Non-intervention in wars between other states. Requires the ability to reason that there are at least three sides (not two) in every international quarrel; the sides of the two belligerents and the American side. The mature realization that American interest are not served—although the interests of international plutocrats, Zionists and communists may be—by intervention in the quarrels of others. The mature premise that most international disputes work themselves out long before they can concern our national interests. In retrospect it is indisputable that American intervention in foreign quarrels has made world conditions incomparably worse than they would have been if we had remained aloof and rejected foreign efforts to involve us. Our intervention in world quarrels has only aggravated them and produced possibly insoluble problems at home. Neutrality and nonintervention are constant only with nationalism. Intervention, war, debt, spending, Marxism, and pacifism are consistent only with internationalism.

NEW WORLD ORDER. An amorphous state of affairs for the imagined future having no meaning at all except in the dreams of monist fanatics, signifying, "and they all lived happily ever after." The expression has been used by politicians who have discovered, however, that it stirs up more suspicion than support. Whatever the phrase means it includes diminishing American sovereignty to some extent, if not totally, with American taxpayers as usual picking up the bill so that non-American entities can override American laws. Synonymous with "Global Plantation." See World Government.

PACIFISM. Otherworldly belief that refusal to defends one's self and one's country with force will bring peace. Has nothing in common with armed neutrality. Pacifism is promoted by Marxism-Leninism to disarm enemies. Pacifism and Marxism almost always are financed by capitalists through tax-exempt foundations or churches underwritten by their tax-deductible contributions.

PLUTOCRACY. Although this word has disappeared from some modern dictionaries, as if it no longer exists, it is, in fact, the only name to correctly describe the governmental system of the U.S. and, in fact, the entire western world. Plutocracy is the rule by super-rich international capitalists and their retainers: the press, office-holders, spies and thugs. Plutocracy's only natural enemy is the middle class. In a plutocracy the middle class is controlled through taxation, low-cost imports (free trade) and corrupt politicians and in a communist system the middle class is exterminated. The perfect plutocracy consists of two classes only—the plutocrats and their overseers and the subsistence-level poor. All major events of the 20th Century confirm the movement toward the Global Plantation. The "New World Order" is planned to emerge during the 21st Century.

POPULISM. Rule by the majority of electors for the benefit of all, not for the benefit of minority, special-interest groups. Government by the producers and taxpayers of society, not by the plutocratic, tax-free exploiters or the tax-eating, indolent parasites or powerful organized minorities. Public control over the issuance of money. Nationalism in foreign affairs. Heavy taxation of the plutocrats to eliminate their corrupt and perverse influence. Govern-

ment policy to secure and protect free enterprise and property rights by discouraging monopoly and "bigness" except regulated public utilities. A protective tariff to equalize costs at the water's edge and strict immigration laws.

REPUBLIC. This is a republic not a democracy. At least, it was planned that way by the great men who founded our country. Populism and republicanism both seek to place political power in the hands of the producers and taxpayers—not in the democratic hands of mattoid capitalists and their hired minority chieftains. The great republicans—Washington, Jefferson, Franklin, Madison—to name a few—may also be described as populists within the context of the pre-industrial revolution eighteenth century. Hamilton—tool of the bankers—was neither a republican nor a populist.

SOCIALISM. See Communism.

WORLD GOVERNMENT. Monists see world government as the culmination of history and the end of all war and human suffering. The dream is as ancient as the first religious leader, has been carried down through the ages by poets and is now used by politicians and promoters to gain the support of monists and the gullible who are attracted to the idea. In reality, the world government conspiracy is financed by mattoids who see it as a way to capture all of the natural resources of the globe and to enslave all of the people under an international bureaucracy chosen and controlled by their super-rich mattoid class, with themselves as the masters of a global plantation and everyone else their slaves.

ZIONISM. A secular conspiratorial scheme overtly aimed at ingathering the Jews of the world to Israel but in reality a world political engine of massive power, which allied with the power of the plutocrats, effectively controls all aspects of Western political, intellectual, religious and cultural life. Zionism overlaps substantially into both capitalism and communism. Without Zionist support, neither capitalism nor communism could survive. Zionism is strongly antagonistic to all nationalisms except Jewish nationalism.

Liberty Lobby headquarters on Capitol Hill in Washington, D.C.

Appendix Two

HISTORY OF LIBERTY LOBBY

Liberty Lobby is more than the publisher of The SPOTLIGHT. What follows is a brief overview of the fascinating history of the Capitol Hill-based populist institution that conducted its 40th Anniversary National Board of Policy Convention in Washington, D.C. over Labor Day weekend, 1995.

Liberty Lobby was conceived in 1955 as a pressure group for patriotism—a lobby to fight the organized, special-interest lobbies (both foreign and domestic) that proliferate in the nation's capital.

Since then, numerous other lobbies and groups have been set up copying the basic idea.

Liberty Lobby has been unique, however, in that it is strictly devoted to advancing the interests of America's consumers, taxpayers and voters—the nation as a whole—a plan and program that no other lobby could claim as its own.

Not only was Liberty Lobby intended to function as a lobbying force in the nation's capital, but also as a source of information and as a clearing house for grass-roots patriotic efforts around the country, both complementing and uniting their efforts.

As Liberty Lobby stated in one of its earliest organizing efforts, "United, the patriotic forces in America can outstrip even the most aggressive and vocal of the minority special interest pressure groups."

Once the populist Institution's philosophical program had been put forth, however, it was necessary to provide for the resources needed to launch Liberty Lobby as the effective force it was intended—and proved—to be.

From 1955-1958 intensive coast-to-coast fundraising efforts were undertaken. Patriotic leaders from around the nation closed ranks, eager to set the populist Institution in motion.

A major advance came when on June 23, 1958 Liberty Lobby's Research Department was established. The Washington beachhead was thus broached.

On August 30, 1958 another milestone: Liberty Lobby published the first congressional voting analysis ever issued by a patriotic organization, laying the groundwork for thousands of similar voting records compiled yearly by all manner of groups and individuals.

Liberty Lobby, of course, continues to issue its own *Liberty Ledger* on a biennial basis.

Liberty Lobby's first legislative victory came on March 6, 1959 when the fledgling populist lobby orchestrated defeat of a Senate bill (drawn up by Rockefeller Republican Sen. Jacob Javits of New York) that would have barred from the mails all citizen groups which disagreed with the Earl Warren Supreme Court.

By mid-1959, a formal office for Liberty Lobby was established in the nation's capital. Col. Eugene Pomeroy agreed to serve as the Washington secretary of the office.

Shortly thereafter, the populist Institution's founding Board of Policy (BOP) was set in motion, composed of a group of highly-selected patriots, most of whom were of national stature.

Founding chairman of the BOP was the late Col. Curtis B. Dall who assumed the post in 1960. He stepped down as chairman in 1980, but served as chairman emeritus until his death on June 28 , 1991.

(The chairmanship is now held by veteran populist author, editor and organizer Vince Ryan who has been with Liberty Lobby since 1978.

(The secretary of the BOP is Anne Cronin, who has been with Liberty Lobby since 1964. She came to the populist Institution right out of college.

(Treasurer of Liberty Lobby is Willis A. Carto. He has held that office since he founded the Institution in 1955 .)

With Col. Dall, the founding members of the BOP were charged with the responsibility of formulating Liberty Lobby's stands on the issues.

On November 24, 1960 the first issue of the monthly *Liberty Letter* (a newsletter which ultimately evolved into the weekly SPOTLIGHT newspaper) was released.

The purpose of *Liberty Letter* was unique, in that it was designed to promote political action—not education. Its motto was "Education Without Action Availeth Naught." At this time there were just 2,000 subscribers.

On January 22, 1966 control of Liberty Lobby's Board of Policy was turned over to Americans who signed an oath of loyalty to the U.S. Constitution and who pledged regular financial support to the populist Institution.

The BOP's first national convention was held on January 6-7, 1967 in Washington, D.C. where more than 300 attendees met to continue expansion of Liberty Lobby's efforts.

Since coming to Washington in early 1961, Liberty Lobby grew exponentially:

- From 2,000 to some 100,000 paid members and subscribers at present (although for several years during the early 1980s paid circulation actually surpassed one-third of a million);
- From one unpaid employee to as many as 60 employees;
- From a rented desk in the National Press Building to its own spacious headquarters two blocks from the Capitol Building;
- From an annual operating budget of just $10,000 to $5 million.

Numerous major outreach efforts were also undertaken during the subsequent several decades.

- A monthly member's report (no longer published) entitled *Liberty Lowdown* containing vital information on big issues of the day, launched in 1963.
- Issuance of a special 1964 campaign report, *LBJ: A Political Biography*, which made history for this type of publication by distributing 14 million copies, published and distributed from several locations around the country.
- As a result of the success of the LBJ report, Liberty Lobby's monthly *Liberty Letter* skyrocketed to some 150,000 suscribers—a phenomenon unlike anything yet seen in the populist movement.
- Publication of 48 special Emergency Liberty Letters highlighting major legislative emergency campaigns, urging patriots to take action on important matters before Congress.
- Lobbying congressional offices and appearing before congressional committees on a regular basis. In 1965 alone, a Liberty Lobby spokesman appeared before congressional committees 15 times.
- Preparation and distribution of several paid television documentaries and paid public service announcements broadcast over national radio.

(In response to these broadcasts in 1968 alone, more than 20,000 people first contacted Liberty Lobby. Many remain BOP members today.)

- In June of 1968 Liberty Lobby played the primary role in launching the still-vibrant national "tax rebellion" which infuriated then-IRS Commissioner Mortimer Caplan.

The populist Institution issued 300,000 copies of a special report entitled *The Great Tax Fraud* resulting in a major tax reform bill signed into law.

(Even the Establishment's *Washington Post* was forced to publish grudging praise of Liberty Lobby's efforts here in its August 3, 1969 issue.)

- In the mid-1970s Liberty Lobby launched a daily national radio program which, at its peak, a decade later, was heard over more than 400 radio stations around the country.

Entitled *This is Liberty Lobby,* the broadcast reached millions of Americans on a regular basis and helped the populist Institution grow by leaps and bounds.

- In 1975 Liberty Lobby established its popular silver minting and selling division, Liberty Trust, today one of the most respected names in that arena.
- In 1975 the BOP voted to establish a national weekly newspaper, now known as The SPOTLIGHT, to replace the monthly *Liberty Letter*.

(The *Liberty Letter* has since re-emerged as a regular special green wrap-around newsletter sent exclusively to members of the BOP.)

The SPOTLIGHT—received free by all BOP members in good standing—soon evolved into "must" reading for tens of thousands of non-board members who subscribe on an annual basis.

- Liberty Lobby also entered into cable television broadcasting for a short period at the beginning of the 1980s, although the project, unfortunately, was too costly. Cable broadcasting was just then emerging as a significant media force.
- In 1984 Liberty Lobby established the Populist Party, then America's only legitimate and major nationalist party. The project proved at times expensive, including major confrontations with the major party-dominated Federal Election Commission, but a handful of Populist Party affiliates around the country remain vibrant even today although the national office of the party was subverted and destroyed by one Donald B. Wassall and is now defunct.

- In 1988 the populist Institution re-instituted its radio outreach program, which grew expansively. BOP members responded generously and enthusiastically and provided Liberty Lobby with loans and contributions which brought the radio outreach effort into being.

Starting out as satellite radio programming under the auspices of the North America One Satellite Radio Network, the project blossomed almost instantaneously—even to the surprise of Liberty Lobby's officers and directors.

Liberty Lobby's nightly radio call-in talk forum, *Radio Free America* (hosted by Tom Valentine) has been heard over not only over international short-wave radio, but also on AM and FM radio stations around the country and is on TURO "dish" reception.

- In 1990 Liberty Lobby established the Populist Action Committee, a non-partisan, Constitutionally-oriented, America First PAC dedicated to helping patriots seeking office not only on the Populist Party ticket, but as independents and in the ranks of the major parties.

This is just a sketchy overview of some of the populist Institution's major efforts over the years.

Throughout its history, Liberty Lobby has been engaged in some of the big battles in official Washington and around the country. Just to mention a few:

- The fight against NAFTA and GATT for protection of American jobs and industry;
- The advancement of the Sovereignty Proposal calling for Constitutional interest-free loans by Congress to local governments for the purpose of initiating jobs-creating capital projects and to pay off existing loans;
- Derailing the proposed Conference of the States—another high-level scheme to dismantle the American republic;
- The effort to expose the Bilderbergers and Trilateralists and the Council on Foreign Relations and their insidious influence on world affairs;
- Defeat of the proposed Constitutional convention to rewrite the supreme law of the land;
- Combating encroaching power grabs by the United Nations and other global government bodies that undermine American sovereignty;

- Defeat of the pro-Soviet Consular Treaty which would have disarmed America's national defenses;
- Promotion of an America First foreign policy, particularly in the realm of Middle East affairs;
- Defeat of the Atlantic Union, which would have merged the United States with Western Europe;
- Advancement of the concept of a "Taxpayers Bill of Rights" (ultimately enacted into law);
- Spearheading the drive for audit, reform, and ultimate abolition of the Federal Reserve banking monopoly;
- The fight for tougher immigration laws and control of illegal aliens.

These, of course, again, are just a few of the highlights, but they illustrate the essence of Liberty Lobby's populist and nationalist agenda—a record that no other even vaguely similar citizens lobby can match.

Ironically, although dozens—even hundreds—of "copycat" organizations have come and gone over the years since Liberty Lobby came into being, hardly a single one (if any) can claim either Liberty Lobby's willingness to confront real issues or its effectiveness.

Liberty Lobby now moves forward—more vibrant than ever—into its fourth decade of service to the American people.

Remember: Your influence counts. Use it!

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